

The Lord's Supper not a Sacrifice: 6

BEING A
DEFENCE
OF THE
Plain Account, &c.
OF THE
LORD's SUPPER,

So far as relates to this Point.

In Answer to some late Writers.

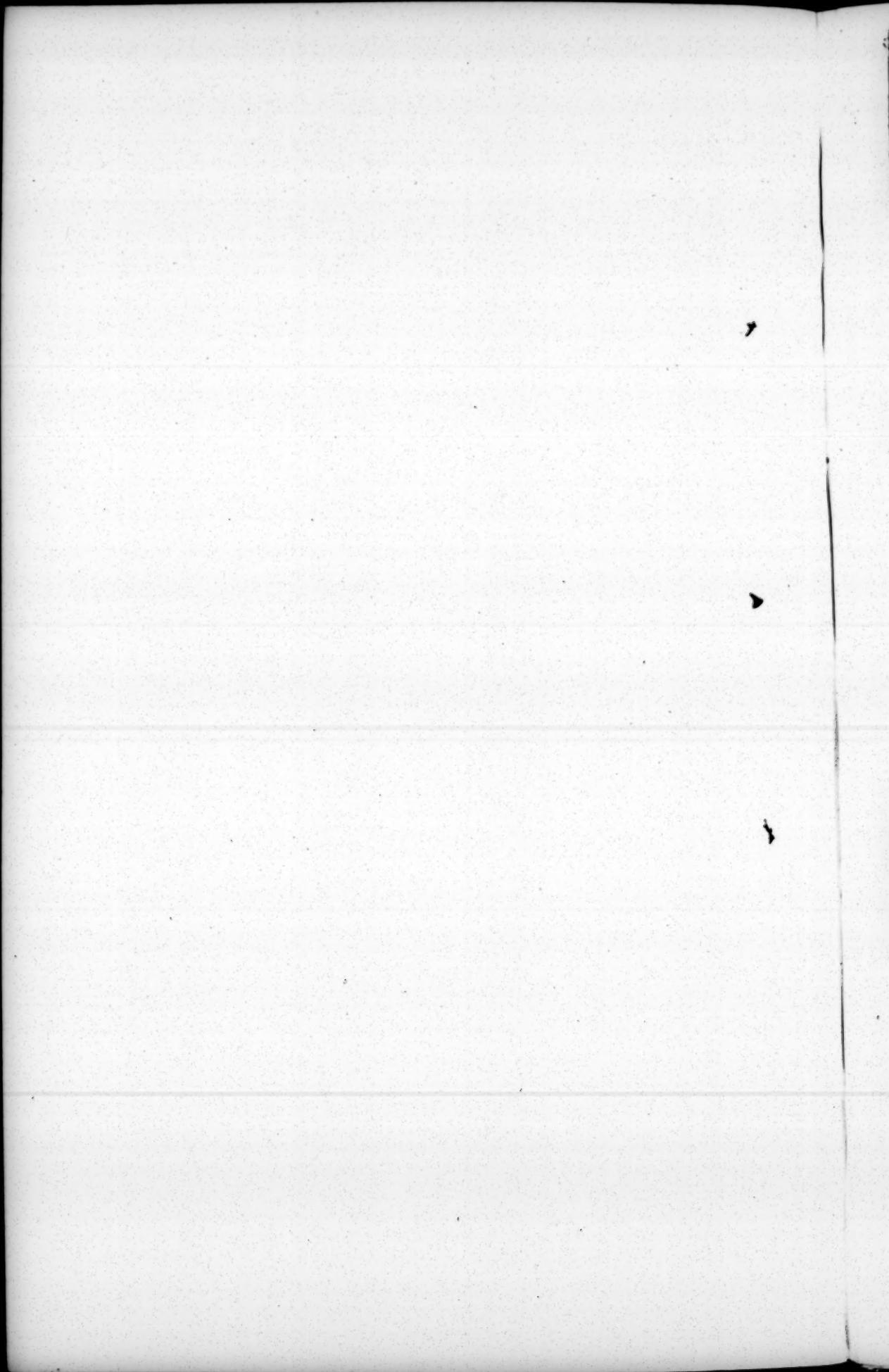
By THOMAS WINGFIELD M. A.
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‘ So long as the Law did reign, God suffered
‘ dumb Beasts to be offered unto him, but now
‘ that we be *Spiritual*, we must offer *Spiritual*
‘ *Oblations*; in the Place of Calves, Sheep,
‘ Goats and Doves, we must kill devilish Pride,
‘ furious Anger, insatiable Coveteousness, filthy
‘ Lucre, stinking Lechery, deadly Hatred
‘ and Malice, Foxy Wiliness, Wolvish Ra-
‘ vening and Devouring, and all other un-
‘ reasonable Lusts and Desires of the Flesh.
‘ —*These be the Sacrifices of Christian Men, these*
‘ *Hosts and Oblations be acceptable to Christ.*’

*Archbishop Cranmer's Treatise on the Lord's
Supper, fol. 109.*

London:

Printed by C. Jephson, for E. COMINS, at the South Entrance
of the Royal Exchange. Price 15. 6d.





THE
LORD's SUPPER
NOT A
SACRIFICE, &c.

THERE is a Set of Men in the World, who are an *amphibious* Kind of Animals in Religion; their Principles being of a *Motley* Mixture, partly *Romish*, partly *Evangelical*. They declare themselves indeed to be not Members of the Church of *Rome*; but, in their Principles and Practice, chuse to approach as near to her as possible. These are *they*, who assert the Lord's Supper is a *Sacrifice*, 'a *material* Sacrifice, to be ' offered up to Almighty God, in order to re- ' mind him of the Grand Personal Sacrifice of

‘ Christ: — That the End of our Saviour’s instituting this holy Ordinance was, not to perpetuate his Memory among his Disciples, but to represent, and inculcate his blessed Passion to the Father: putting God in mind thereof, by setting the Monuments thereof before him.’ This Doctrine has lately been maintained with no little Confidence, and some shew of Learning. The Author of a Tract called the *Sacrament of the Altar* led the Way, who was soon followed by Dr *Brett*, and Mr *Bowyer*. And we have been lately told by a tedious Writer, (a Dealer in many Words!) that these *sacrificing Priests* (a), ‘ have more to say for themselves, in Justification of their Notions, than the Author of the *plain Account*, or any one else will ever be able to answer, upon *his Principles*.’ — What this Author distinctly means by *his Principles*, I am not altogether certain, that I understand: but if I apprehend the Case aright; there is no other Way, I judge, of returning a *clear* and *solid Answer*, to what these *Sacrificers* have to say for themselves, than by adhering to that fundamental Principle of *Protestantism*, and the *plain Account*, and which is expressed by the *great* and *good* Archbishop **CRANMER** thus. ‘ The most sure and plain Way is to *cleave unto holy Scripture*.’ And in another Place thus. ‘ In such wise, Credit is to be given to *God’s Word only*, and not the Word of *any Man*.’ — But of this more hereafter. — At present let it suffice just to have touched upon it; and to acquaint the Reader, that, proceeding upon this Principle, I have designedly omitted taking any the least Notice, of all that heap of Quotations, poured in upon us from

(a) *Warren’s Answer to the Plain Account*, Part II. p. 3.

from Fathers, Councils, and *Pseudo-primitive Liturgies*, as quite foreign, and impertinent to the Point in Hand. All the Arguments, or even *seeming* Arguments, that are brought from *Scripture*, by these Authors to prove their Hypothesis, of the Lord's Supper being a *true* and *proper* Sacrifice, shall be examined in Order: And by these alone let the Merits of the Cause be tryed.

Now (b) the first Text alleged by these Men in Proof of their Hypothesis is, *Malachi i, 11.* *In every Place Incense shall be offered to my Name, and a pure Offering.* The Original Hebrew Word *מִנְחָה* which is here translated *Offering*, is the same Word, which is used in the *Levitical Law* for that Cake, made of Flower and Oyl mingled together, which was constantly to be offered or burnt upon the Altar, with all their Burnt-Offerings, and Sacrifices: It is called in our *English Translation*, a *Meat-Offering*, but might they observe (c) more properly be rendered a *Bread-Offering*; and it was always accompanied with a *Drink-Offering*, which was a certain Quantity of Wine offered likewise to Almighty God, by being poured upon the *Altar*. And the Meaning of these Words of the Prophet *Malachi*, according to the Opinion of these Men, is this: ‘ In every Place Prayer shall be made to me the true God; and an *Oblation* offered of *Bread* and *Wine*. For *Incense*, say they, denotes the *rational* Part of our *Christian* Sacrifice, and *Mincha*, the *material* Part thereof, which is *oblatio farrea*, a Present of Bread and Wine.’ — In answer to which I observe, that, 1. §. It is no unusual Thing with the Prophets, when they speak of the *Gentiles* coming into the Church

(b) *Bawyer's Answer* to the Plain Account, p. 35.

(c) *Vid. Mr Mede's Works*, p. 385.

Church to express their serving the true God by such Acts of Devotion, as were most in Use in their own Time, and therefore could be best understood by those, to whom they directed their Discourses: such were offering Incense and Sacrifices; and keeping the solemn Feasts at *Jerusalem*, to which the *Gentiles* from all Parts should resort, as several Prophecies metonymically express their Conversion. Thus *v. gr.* it is declared *Zechariah* xiv. 16. that *All Nations shall go up from Year to Year* (to *Jerusalem*) *to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles.* Thus again, *Isaiah* xiv. 21. it is declared in the same Manner, (because dedicating Free-Will Offerings, and making Vows to God, was a considerable Part of Religious Worship among the *Jews*) that *the Gentiles shall do Sacrifice, and Oblation, yea, they shall vow a Vow unto the Lord, and shall perform it* (d). — Many more Passages of the like Nature might be produc'd to confirm this Observation; but to avoid being tiresome I omit them: And the Use I would make of this Observation is this, *viz.* that these Words of the Prophet *Malachi* are not to be understood *literally*. For we may as well conclude from the Verse cited from *Zechariah*, that it is the Duty of *Christians* now, as it was of the *Jews* formerly, to travel every Year to *Jerusalem* to keep the *Feast of Tabernacles*, because it is declared by the Prophet, that all Nations should do so; as to conclude from the Words in *Malachi*, that we are to offer up a *Mincha* (i. e. an Oblation of Bread and Wine) to Almighty God, because it is declared by this Prophet, that a *Mincha* should be offered up in every Place.

(d) Compare *Isaiah*, xviii, 7. (lxvi, 23.) (*Michah*, iv, 13.) with the learned Mr *Lowth*'s excellent Notes thereupon.

Place. The true Meaning of both Passages is, in plain Words, no more than this, *viz.* that all Nations should, equally with the *Jews*, become Worshippers of the true God, Creator of Heaven and Earth.

The same Observation will lead us to the true Sense of those Words of our Saviour, *Matt. v. 23, 24.* *If thou bring thy Gift to the Altar, and there remembereſt, that thy Brother hath ought againſt thee: Leave there thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come, and offer thy Gift.* (Which (e) we are told, is an Evangelical Constitution, implying that there is a *real ALTAR* in the *Christian Church*, and consequently a *true and proper Sacrifice*.) For let us consider who it was our Saviour addressed himself to in these Words. To the whole Multitude of his Disciples, who were *Jews*. If therefore he would speak so as to be understood by them, he must make Use of those Phrases and Expressions, which were in Use among the *Jews*. And the learned Dr *CLARKE* has (I think) given the *true* and the *full Meaning* of this Text, in his excellent Paraphrase of the Gospels, in these Words.

‘ If, when you are about to *pay any Act of Religious Worship to God*, you remember that there is any Offence or Difference between you and another: — Go immediately and be reconciled to your Adversary, and then come, and *worship God (f).*’

That this Precept of our Saviour is Evangelical, is readily allowed. It is an Exemplification, how far we are to outstrip the *Scribes* and *Pharisees* in

(e) *Bowyer*, p. 43, and *Brett's Answer to the Plain Account*, p. 77.

(f) See *Mr Mede's Works*, p. 390, *Bowyer*, p. 44, and *Brett*, p. 78.

in our Obedience to the Sixth Commandment. That our Saviour would annex no new *Rite* to the legal Sacrifices, which he was so soon after to abolish, by the Sacrifice of himself upon the Cross, is readily allowed likewise. (However, the judicious Reader will be pleased to observe, that the Subject Matter of this Precept is not of a *ritual*, but a *moral* Nature.) But that therefore our Saviour intimated, there should be a *real* Altar, and a *true* and *proper* Sacrifice in the *Christian* Church, is absolutely denied; and that for the Reason given above, *viz.* That if our Saviour would speak so as to be understood by *Jews*, he must make use of those *Terms* and *Phrases*, which were in Use among the *Jews*. And *Offering* *Gifts*, or *Sacrifices*, being a synonymous Term among them, for *worshipping* *God*; (nay I know not but it was the most proper Term they had to express the Worship of *God* by,) he was obliged to make Use of it, in order to be understood by his *Hearers*; and no other Consequence can fairly be drawn from it.

Our Saviour faith in another Place (g), *When ye STAND* *praying, forgive if ye have ought against any; that your Father also, which is in Heaven may forgive you your Trespasses.* Now would any one be so stupid as to argue from hence, that because this is an *Evangelical* Precept, therefore our Saviour intimated, we should *stand* always when we pray, and not *kneel*? Yet this may as fairly be deduced from this Passage of *St Mark*, as that there is a *real Altar* in the *Christian* Church, from the other in *St Matthew*; *i. e.* in plain *English*, neither of them can. — But to return to the Prophet *Malachi*.

2. §. It is allowed in the Argument of *Mr Mede*, cited above, and so it is allowed by all, who

(g) *Mark xi. 25.*

who follow him, in his Interpretation of that Text, that the Word *Incense* is used in a *figurative* Sense; and that it signifies not *material* Incense, but *the Prayers of the Saints*. It follows therefore by all the Rules of Interpretation, that the other Word *Mincha*, is to be interpreted in the same *figurative* Manner (*b*). To affirm the contrary, is to affirm that the same Manner of Expression, in one short Sentence, is to be understood *figuratively*, merely to avoid Absurdities; and in another Part of it must be understood *literally*, notwithstanding the greatest heap of the same Absurdities. — The Truth is, these *figurative* Expressions are not only very common in the Writings of the Prophets, describing the future State of the Christian Church, (as I have already observed) but likewise were the most apt and significant, they could then make Use of, to convey to the Minds of their Hearers those Truths, that were couched under them. And that they cannot possibly be consistent with Reason and Truth, and therefore that they ought not to be understood *literally*, will evidently appear to any one, who will but attend to the Manner of Expression, and the True meaning of *Zech. xiv. 16*. But if this will not suffice, let me observe in the next Place, that

3. §. Psalm. xl. 6. 7. 8. We Read. *Sacrifice and Offering thou didst not desire — Burnt Offering, and Sin Offering, hast thou not requir'd. Then said I, lo I come, &c.* Which, the Author of the Epistle to the *Hebrews*, tells us, is an Express Abolition of all these kinds of Sacrifices. Now what is here translated *Offering*, in the Original Hebrew, is *Mincha*; for thus it stands, **זבח ומנחה לא-חפצתך** Sacrifice and *Mincha*, thou didst not desire. Here therefore we have the Au-

C *theory*

(b). See the Plain Account, p. 17.

uthority of one *Inspir'd* Writer, Interpreting another, to prove that the *Mincha*, as well as the several other sorts of Sacrifice, is now wholly taken away. From whence I conclude, that this Text in *Malachi*, does not refer to the Lord's-Supper, as being a prophetical Description thereof.

But we may be told perhaps, that this Text was understood by the *Primitive Fathers*, to relate to the Lord's Supper: (i) That tho' it be now in a Manner silenc'd and forgotten, yet it was once, and that in the oldest Times of the Church, a Text of eminent Note, and familiarly known to every Christian; being alledg'd by their Pastors and Teachers, as an express and undoubted Prophecy of the *Christian Sacrifice*, or solemn Worship in the *Eucharist*. In Answer to which, let me ask, who is soonest to be believ'd, and follow'd in this Case? An *inspir'd* Apostle, or an *uninspir'd* Father of the Church, who *perhaps* was hardly Born before all the Apostles were Dead? For tho' *Justin Martyr*, might understand the Text in this Sense, *i. e.* to be a Prophetical Description of a *Sacrifice* in the Lord's Supper: Yet certainly his Authority can be of no Weight with any one, when laid in the Balance against that of *St Paul*. Nor ought the Authority of any Father of the Church, supposing him to have liv'd ever so soon after, or even in the Apostles Days, be of any Weight with Us, when there is a plain, palpable Reason to the contrary.

Having thus pav'd the Way by these few Observations, let us proceed in the next Place to examine the Words of Institution, and see what can be Learnt from thence, concerning the True Nature of this Holy Institution. But before I enter upon This, I cannot but take Notice of a Passage in the Pre-
face

(i) See *Mr Mede's Works*, p. 355.

face of the *Sacrament of the Altar*, wherein we are told, that the Lord's-Supper is a *Sacrifice PRO-
PITIATORY*. This I conceive is directly contraditory to this Text, *Heb. x. 26. If we Sin wilfully
after that we have receiv'd the Knowledge of the Truth,
there remaineth no more Sacrifice for Sins.* (Neither Representative nor Real.) For if the Bread and Wine are *really* and *truely* Offered up to Almighty God, in the Lord's-Supper, as a *Sacrifice* representative of the Personal Sacrifice of Christ, and thereby become *Propitiatory*; it is a *Sacrifice for Sins*: But this the Apostle assures us there is not. *Ergo.*— If to this it shou'd be Objected, that when the Apostle says, *If we Sin wilfully,— There remaineth no more Sacrifice for Sins*; this implies that *there does remain*, or there is a *Sacrifice for Sins*, if we do not Sin wilfully, *i. e.* Apostatize. I Answer, True! there is a *Sacrifice for Sins*, or a *Sacrifice* whereby we obtain Remission of our *Sins*, Provided we do not Sin wilfully, *i. e.* Apostatize: But then this is the *Sacrifice*, that was Offer'd up by our Saviour himself, *upon the Altar of the Cross*, 1700 Years ago; not any *Sacrifice* which is now Offer'd up by any Priest upon Earth, whatever. My Argument is This.— In this Text, it is more than implied, that there is but *one Sacrifice for Sins*; which *Sacrifice* is that of Christ himself upon the *Altar of the Cross*; therefore the Lord's Supper is not a *Sacrifice for Sins*, it being only a Remembrance of *that Sacrifice*, and as distinct from it, as the *Remembrance* of any thing is from the thing Remember'd. —— But to the point in Hand. ——

We have been told, that the Design of the *Holy Eucharist*; as Instituted by our Saviour, is to put God in Mind of our Saviour's Death and Passion; to

† This same Author saith likewise, p. 56. That the Christian *Sacrifice in the Eucharist* is a *Sin-Offering*, a *Propitiatory Offering*.

to represent to *him*, the Death and Passion of his dear Son, by presenting to him the appointed Memoria's thereof. (k). And that this appears, whether we consider the Words of Institution, the Reason and Nature of the thing itself, the Practice of Antiquity, or that of our own Church in particular.

What the Practice of Antiquity was, it is of small Importance to know; For if the Doctrine of a Representative *Sacrifice* in the *Lord's-Supper* cou'd be fully prov'd from the Words of Institution, and from the Reason and Nature of the thing itself; it ought to be receiv'd and embrac'd, tho' *all* the *Father's* shou'd unanimously declare against it. On the other Hand, if the Words of Institution, and the Reason and Nature of the thing itself do prove the contrary, it ought never to be receiv'd and embrac'd, tho' *all* the *Fathers* jointly conspire to attest it. And in this I have the Suffrage of the *Church of England*. For in her Book of Homilies, she tells us (l), that the reason why the School-men's Works are fill'd with so much Vanity, is because they sought not the Will of God in his Holy Word, but the *Trade of Custom, the Path of the Fathers, the Practice of the Church*. And tho' *perhaps* there may be some Passages pick'd out, which seem to speak otherwise; yet that she does not lay any great Stress upon the Practice of Antiquity, is evident from hence; in that in her own Practice, she hath deviated from it. — It was the Practice of Antiquity to mix *Water* with the *Wine* in the Celebration of the *Lord's Supper*, as being essentially necessary to the due Performance thereof; our Church on the contrary hath order'd *Wine* only, to be made use of. — It was the Practice of Antiquity

(k). *Sacrament of the Altar.* p. 11.

(l). *III. Part of the Sermon for the Rogation-days.*

Antiquity, to receive it (upon Sunday's always) *standing*; our Church hath order'd it to be receiv'd *kneeling*. It was the practice of Antiquity to *reserve* some part of the *consecrated* Elements, and carry them about to the Houses of the Sick, from the Church; our Church has condemn'd this Practice, as *contrary to the Word of God*.— It was the Practice of Antiquity to give it to *Children*; our Church gives it to none but *Adult* Persons. — So that I think I may safely join with the Author of the *plain Account*; when he saith, ‘ It is of small Importance to know, what the many Writers upon this Subject, since the time of the Evangelists and Apostles, have affirm'd. The great and good Archbishop CRANMER, tells us likewise in his Treatise on the Lord's Supper, that (m) all Doctrine more than this, which is not grounded upon God's Word, is of no Necessity; neither ought People's Heads to be busied, or their Consciences troubled with the same. So that things spoken and done by Christ, and Written by the Holy Evangelists, and St Paul, ought to suffice the Faith of Christian People, as touching the Doctrine of the Lord's Supper.’ And as I have already observ'd from him the most sure and plain Way is to cleave unto Holy Scripture, ‘ and again, in such Wise Credit is to be given to God's Word only, and not to the Word of any Man. And lastly, as the same Author speaks; No Man ought to be so arrogant and presumptuous to affirm for a certain Truth in Religion, any thing, which is not spoken of in Holy Scripture.’

The Scriptures, as they are a *sufficient*, so they ought to be the *only* Rule of our Faith. — More particularly with Regard to the Lord's Supper;

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is it possible *Justin Martyr*, and the rest of 'em down to *St Austin*, shou'd know what our Saviour did and said at the time of Institution, better than *St Matthew*, who was present at it, *St Mark* and *St Luke*, whose Hands (if I may so speak) were guided by the Holy Spirit of God, while they were Writing their Accounts of it; or lastly, that *St Paul*, who receiv'd his Account from *Christ Jesus himself*? I take it for granted therefore, that the four several Accounts, given us in Scripture, of this remarkable Transaction, contain *all* that is necessary to be known about it; to suppose the contrary, is to suppose either, that the *sacred Pen-men* were not sufficiently *enabled* by the Holy Ghost, or being able were not *willing*, to give us an exact and just Representation of it. Both which Suppositions it is absolutely impossible a *Christian* shou'd make. — We must conclude therefore, that in this Case, more especially, what the Practice of Antiquity was, it is of small Importance to know.

Let us proceed therefore, as we proposed, to take into Consideration the Words of Institution. 1. §. When our Lord said *τοτον μακέτε εἰς τὸν εμὸν ἀναπνεόντων*, he either did bid them *offer* this (faith the Author of the *Sacrament of the (n) Altar*) or do as he had done. If the first be the meaning of the Words, there is an end of the Controversy at once: but if the latter, according to this Author, it is the same, because (says he) our Saviour did *offer* up Bread and Wine to God, as Pledges of his natural Body and Blood. — Let us consider his Proofs distinctly. — In the first place then he tells us, in general, that *ἀναπνεόντων* is the very Action of putting another in mind, which in the present case is God, not ourselves. But how unfortunate

at

at his first setting out! For surely! he needed not to have been informed, that *ἀνάμνησις* signifies principally, and mostly the calling to mind, the rememb'ring any thing; and very seldom putting another in mind. In the next place he tells us, that it is the same Word which is used in the *Mosaic* Law for that part of the Offering wherewith the *Atonement* was made; and for *Proof* of this refers us to *Levit. xxiv. 7.* and *Numbers x. 10.* But how unfortunate again! for the Verse in *Leviticus* runs thus:

Kai ὅπλοις ὅπλα τὸ Σένα λιβαρον κεδρον καὶ ἄλας καὶ σομφατικὸς εἰς ἀνάμνησιν εγενίθει τῷ κυεῖσθαι. — And ye shall put upon each row [of the Shew-bread] pure Frankincense, and Salt: and they shall lay upon the Leaves for a Memorial to the Lord. Here is no mention made of *Atonement*, or any thing like it: And in the other Text referred to, it will be found upon a more narrow Inspection, that the *Blowing of the Trumpets* was the *ἀνάμνησις*, or *Memorial*. In this Chapter we read, that *Moses* was commanded to make two silver Trumpets, and the *Uses* of them are there fully described. And ver. 9. we read, *If ye go to War in your Land against the Enemy that oppresseth you, then shall ye blow an Alarm with the Trumpets; and ye shall be remembred before the Lord your God, καὶ ἀνάμνησεσθε ἐνώπιον Κυρίου τῆς δεσμῆς ὑμῶν.* and ye shall be saved from your Enemies. And then follows in ver. 10. *Also in the Days of your Gladness, and in your solemn Days, and in the beginning of your Months, ye shall blow with your Trumpets over the Burnt-Offerings, and over the Sacrifice of your Peace-Offerings, καὶ εἰσαὶ ὑμῖν ἀνάμνησις ἐνώπιον τῆς δεσμῆς ὑμῶν.* and it shall be a *Memorial* for you before your God. Our common Translation indeed renders it otherwise: but this I apprehend to be the true rend'ring; for observe the *Analogy of Expression* in the two

Verses;

Veres ; *αναμνήσεσθε κατά κύριον*, and *εσαν υμίν αναμνήσετε επειδή τοις θεοῖς* are Phrases of exactly the same Import. The Blowing the Trumpets in the *ninth* Verse is the *αναμνήσις*, and so likewise according to the plain literal Interpretation of the Words is it in the *tenth* Verse. The Word *αναμνήσις* does not occur in any other place throughout the whole *Pentateuch* ; but the Word *μνήσοντες* is constantly used in all the Texts, referr'd in the Margin, (o). — To which let me add this Remark, that in both those places, where *αναμνήσις* is used there is added either *τῷ Κυρίῳ*, or *επειδή τοις θεοῖς*. I conjecture therefore, that if *αναμνήσις* in the Words of Institution, was intended to signify (as these Authors wou'd persuade us,) a Memorial before God, one or the other of these Expressions, wou'd have been added: But so it is not; *Ergo*. — The whole of this Author's Argument, runs thus. (p). — ' When therefore our ' Lord, yielding up himself a Sacrifice for us, ' did say do this, (which is a Sacrificial Term) for a ' Memorial of me, (which is another Sacrificial ' Term,) it is manifestly plain, that he did design ' this Institution for a perpetual Representation of ' this Sacrifice to God, unless we will depart ' from the plain, natural, *accustomed* Sense of the ' Expression in the old Testament; for to God ' were *all* the Memorials under the Law offer'd, by ' them the Oblation itself was render'd Beneficial to ' the Offerers; and unless we will suppose that ' our Lord, in Ordaining an Institution, shou'd use ' two known *Sacrificial* Terms, and yet not intend ' a Sacrifice.' — I must take the Liberty to say, that there is hardly a Sentence in this mighty Argument but

(o) *Exod.* xxviii. 29. | *xxx.* 16. | *Levit.* ii. 2. 9. 16. | *v.* 12. vi. 15. | *Numb.* v. 26. | *xxxi.* 54. | the same Word is used likewise, *Acts.* x. 4.

(p). *Sacrament of the Altar*, p. 12.

But what is to be rejected, as being either *false* or *unintelligible*. That *ἀρμόνιος* is not a Sacrificial Term, I have prov'd already, except it will be asserted, that the Frankincense and the Salt being put in golden Sawcers, and laid upon the Shew-bred, was a Sacrifice ; or that blowing Trumpets was a Sacrifice. — If to this it should be objected, that the original *Hebrew* in *Levit.* xxiv. 7. is שְׁמִנִּים for a Memorial, even an Offering made by Fire (as it is expressed in our *English* Translation) unto the Lord. And that in the ninth Verse the Shew-bred is reckoned among the Offerings made by Fire, because the Frankincense was burnt upon the *Altar*. I must answer, the Dispute is not about the Meaning of the *Hebrew* Word שְׁמִנִּים, but the *Greek* *ἀρμόνιος* : and it is not said that it shall be burnt upon the Altar, only that it shall lay upon the Loaves *εἰς ἀρμόνιον τῷ Κυεῖον*. Nay even supposing it had been said, it shall be burnt upon the *Altar* *εἰς ἀρμόνιον τῷ Κυεῖον*, or *εἰς τὸ Κεῖον*, yet even then it would not come up to the Assertion, that it is used for that part of the Offering wherewith the *Atonement* was made. For tho' the Shew-bread with the Frankincense thereon is said to be an *Offering* made to the Lord by Fire ; yet it is nowhere said to be an Offering for *Sin*, therefore there could be no *Atonement* made by it. Not to mention that in their *Sin-Offerings* they were not to use any Incense (*q.*). *He that sinned shall bring for his Offering the tenth Part of an Ephah of fine Flower, for a Sin-Offering : he shall put no Owl upon it, neither shall he put Frankincense theron : For it is a Sin Offering.* Supposing therefore the most that can be supposed ; yet still it appears that this Assertion is *false* : viz. that *ἀρμόνιος* is used for

that Part of the Offering wherewith the *Atonement* was made. For tho' the Frankincense was to be burnt (we will suppose for Argument's sake) *as a ~~burnt~~ offering*, yet it can never be said to be that Part of the Offering, wherewith the *Atonement* was made; because it never was to be used in Sin-Offerings, neither wasthe *Show-bread* a *Sin-Offering*.

If it shou'd be urg'd, that the Merits of the Cause do not lay in this, *viz.* whether the Word be taken in the exact Sense of that part of the Offering, wherewith the *Atonement* was made; but the main thing to be considered is, whether the Word does signify a *Memorial to God*. I must answer,

1. That there seems some Design to be served, by asserting, that it is used for that part of the Offering, wherewith the *Atonement* was made. For we have seen above, that this Author has asserted the Lord's Supper to be a Sacrifice *Propitiatory*, or by which *Atonement* is made before God for our Sins; and therefore it is, that I have taken such particular Notice of the Expression; for the Argument, that is slyly insinuated in these Words seems to be this. *Αὐτὸν* is that part of the Offering, wherewith *Atonement* was made. Our Lord has commanded us to do this *αὐτὸν*. *Ergo*, By it *Atonement* is made. 2. The Reason why *αὐτὸν* is not to be understood as a *Memorial to God* in the Words of Institution, I have given above.

But to go on. — To talk of the *accustomed* Sense of an Expression, which occurs but twice, is to talk a little *adly*; I will not say it was done with a Design to *impose* upon the Reader. Then what is distinctly meant by this Expression, 'To God were *all* the Memorials under the Law offered,' I don't so fully apprehend; for if we consult

sult the Texts refer'd to in the Margin^(r), we shall find several Things appointed to be *Memorials* to the Children of *Israel*. Neither will I say that this was a Design to *intoxicate* upon the Reader, but it looks very much like it: for it seems to insinuate, that a *Memorial* in the very Notion of it, *as fact*, implies a *Sacrifice* (*s*). If it should be said, that the following Words, *by them the Oblation itself, &c.* do shew what *Memorial* the Author means, I must acknowledge the Discovery is *curious*, and we are indebted to him for informing us in so *important* a Point, and letting us know, that *all* the *Memorials* that were offer'd to God, were *indeed offer'd to God*: But in this place it was quite impertinent. But farther.

Now he tells us is a *Sacrificial* Term, without any Limitation (these are his Words, when our Lord said *do this*, which is a *Sacrificial* Term, &c.) But surely! it is not always to be taken in that Sense; this is not the *only* or *original* meaning of

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(r) Exod. iii. 15. xii. 14. xiii 9. xvii. 14. xxviii. 12. Num. xvi. 40. Joshua iv. 7.

(s) This has been asserted by a late Author. ' It is no Argument, *with me*, against *The Lord's Supper* being a *Sacrifice*, to say it is a *Memorial*, and therefore no *Sacrifice*. For amongst the *Jews*, we find that the most consecrated Part of the *Sacrifice* is called a *Memorial* — This Objection rather helps us; for it proves at least, that the *Lord's Supper* is nevertheless a *Sacrifice* for being a *Memorial*.' But in this, this Author has either mistaken the Point, or begg'd the Question. For in the first place, we say because the *Lord's Supper* is appointed to be a *Memorial to us*, therefore it is not a *Sacrifice*; whereas he seems to insinuate, that we hold it to be a *Memorial to God*. In the next place, his arguing that it is a *Sacrifice*, because it is a *Memorial to God* is a downright begging the Question; for what is this more than to say, It is a *Sacrifice*, because it is a *Sacrifice*. Dr *Brett* likewise mistakes in the same manner, p. 67, when he says, ' It is plain that a *Memorial* may be an *Oblation*. ' whereas this Gentleman [the Author of the *Plain Account*] ' wou'd intimate that, because it is a *Memorial* it cannot be an *Oblation*. '

the Word. No! this he cannot say; for it is only a borrow'd *metaphorical* Sense. *ποιεω*, as every School-boy can inform him, signifies to *do*, to *make* any thing; and your nicer Critics tell you, *propriè significat rem aliquam certis qualitatibus ornare*; *dicitur enim à nomine ποιητη*, *qualis*. And whenever it is used as a *Sacrificial* Term, there is always something to pin it down to that Meaning, so that it would be an *Absurdity* to render it otherwise. v. gr. *Exod* xxix. 38. *Ταῦτα ἔστιν οὐτοῖς διὰ τὸ θυσια-*
σμός. This is that, which thou shalt offer upon the Altar. Now suppose any one should translate it thus. This is that, which thou shalt *do* upon the Altar: What was it they were to do upon the Altar, but to *offer* the Lambs &c? So likewise in *Latin* the Word *fatio* bears the same Interpretation. *Sacra, facio, o: sacrificio* every one knows the Meaning of; but may we assert for that reason, that *fatio* is *indefinitely* a *Sacrificial* Term? And to *do* *Sacrifice* is a common Phrase in *English*; but are we to say, that therefore *do* is a *Sacrificial* Term? I say therefore that *ποιεω* is *not* to be understood as a *Sacrificial* Term, but when it is joined with other Words, which pin it down to that Meaning, so that it would be an *Absurdity* to render it otherwise. But thus it is not in the Words of Institution. *Ergo*,

If it should be said that the Author of the *Sacrament of the Altar*, has already disprov'd the *Minor* of this Argument, p. 26 of his Book, where speaking of 1 Cor. xi. 25. he faith, ' *ποιεω* signifies either ' to *make* or to *offer*: Now I suppose no one will ' imagine, that our Saviour cou'd say *make* this ' (the Wine) as often as ye Drink in Remembrance ' of me, and therefore the plain Enlish of *ποιεω* ' *offer* both in *Luke* xxii. 89. and here in 1 Cor. xi. 25. is *Offer* this (the Cup) as oft as ye Drink ' it in Remembrance of me. And thus the Word ' is pin'd down to the Sense of *Offering*, to avoid ' the

the *Absurdity* of supposing our Saviour cou'd bid them *make* the Cup, &c (t). And if ~~so late~~ when apply'd to the Cup, cannot without an *Absurdity* be understood otherwise, than in the Sense of *Offering*; it must of Consequence be understood in the same Sense, when apply'd to the Bread. I say, if this shou'd be objected, I reply thus. 1. That there is no *Absurdity* in the Paraphrase of this Verse, given us by the Author of the *Plain Account*, which is this. *As often as ye shall meet together to drink Wine professedly for this Purpose, take care that ye always do it, not as drinking at a common Meal, but in a Religious Remembrance of me.* To this it is objected by the Author of the *Sacrament of the Altar*, and Dr Brett, as if it were an idle Tautology; for, say they, this is in plain Terms, as often as ye shall meet together to drink Wine in Remembrance of me, take care that ye Drink it in Remembrance of me. In answser to which, let me remind these Authors, that it is common with every Man to express a *Caution* against disobeying, or misunderstanding his Injunctions, by a *Repetition* of what he had before said, and consider'd in this Light, it is far from being a *Tautology*, or deserving that Name.— But if this will not suffice, then, 2. Let what I just now observ'd be remember'd, viz; *τοις propriis significat rem aliquam certis qualitatibus ornare*; *dicitur enim à nomine ταῦτα qualis*; and may we not accordingly paraphrase this Text thus? *As often as ye shall meet together to drink Wine in Remembrance of me: Do this (observe not make, but do this) to the Cup, that I have done to it.* i. e. *Take the Cup, separate it from common Use, and bless it.* Now is there any *Absurdity* in all this, why then must we be oblig'd to render it *Offer* this?

Here our sacrificing Adversaries will be ready to reply, and lay if we are to do what our Saviour did

(t) * See likewise, Dr Brett, p. 83.

did at his last Supper, to the *Bread* and *Wine*, we must *offer* them up in Sacrifice to Almighty God, because our Lord then gave or *offered* to God *Bread* and *Wine* as Pledges of his natural Body and Blood, and commanded his Apostles to give, or *offer* to God *Bread* and *Wine*, as Figures of his Body and Blood, to bring the grand Sacrifice into Remembrance before God. Their Argument to prove this runs thus (y).— ‘Our Lord says, *this is my Body given for you ; this is my Blood shed for you.* He speaks in the present Tense *διδόμενος έχοντας* what he gave to his Disciples, that he first gave for them ; for of that which he gave to them he said, *This is my Body given for you ; this is my Blood poured out for you.*’ — I answer that the same way of Argumentation will equally serve to prove, that what our Saviour gave to his Disciples, was his *natural* Body and Blood. For to this Argument, drawn from *διδόμενος* and *έχοντας* being in the present Tense, let us but reply as we wou’d to a *Papist*, labouring to prove the *absurd* Doctrine of Transubstantiation from the Words of Institution, and we shall presently see how inconclusive it is. For this Argument is founded upon a *suppos’d* Necessity of interpreting the Words *literally*. And if such a Necessity there be, the Doctrine of Transubstantiation stands upon a firm and lasting Foundation, even as firm as the Doctrine of the *Trinity* : and all the seeming Absurdities, that are objected against it, are to be solv’d in the same way, as the Objections of *Socinians* and *Infidels* against the *Trinity*. And this following Argument (upon a *suppos’d* Necessity of interpreting the Words *literally*) is strictly conclusive. What he gave for them, that he gave to them. But it was his *natural* Body he

he gave for them, *Ergo*, It was his *natural Body* he gave to them. — The *Minor* is to be proved as from other Passages of Scripture, so especially from those cited in the Margin (u). And the *Major* (if the Words of Institution must be understood *literally*) is, and ever will be eternally true, as is evident to every one (I trust) at Sight. — And the only *rational Answer* to this Argument, is that made use of in the *Plain Account*, p. 17, viz. ‘This is particularly to be observed, that the Whole Tenor, and Form of this Institution is in the *figurative Way* of speaking: And that all Expressions in it of the same Sort, ought to be understood in the same Manner. For Instance, the *Cup*, in the Words recorded by St *Luke* and St *Paul*, is allowed not to signify the *Cup*, but the *Wine* in the *Cup*. This *Wine* is allowed by all, not to be itself the *new Covenant*; nor to be changed (or transubstantiated) into the *new Covenant*; but only to be the *Memorial* of the *new Covenant*. If therefore the *Cup*, in the Words of Institution, be not the *Cup*; but the *Wine* in it: If the *Wine* in it be not itself the *new Covenant*; tho’ declar’d expressly to be so, as the *Bread* is declared to be Christ’s Body, or the *Wine* his Blood: It follows, &c.’ — Or if this Author, thro’ the evil Prejudices of the Times, is not to be heard and attended to; let us listen to what the *great and good* Archbishop CRANMER saith in relation to this Point. (x) ‘Why should any Man think it strange, to admit a *Figure* in these Speeches, seeing that the Communication the same Night was so full of *figurative Speeches*? — When Christ said, this Cup is a new Testament in my Blood

(u) Gal. i. 4. ii. 10. Ephes. v. 225. Coloff. i. 22. 1 Tim. ii. 6. Tit. ii. 14. Heb. i. 3. vii. 27. ix. 14. 26. x. 10.

(x) *Treatise on the Lord’s Supper*, fol. 73.

‘ Blood, here in one Sentence be two *Figures*:
 ‘ One in this Word *Cup*, which is not taken for
 ‘ the *Cup* itself, but for the Thing contained in
 ‘ the *Cup*. Another is in this Word *Testament*, for
 ‘ neither the *Cup*, nor the *Wine* contained in
 ‘ the *Cup*, is Christ’s *Testament*, but is a *Token*,
 ‘ *Sign*, and *Figure*, whereby is represented unto
 ‘ us his *Testament*, confirmed by his *Blood*.’

But farther. — We are told, ‘ that (y) when
 ‘ Christ said, *this is my Body given for you*, he plainly
 ‘ means given or *offered* to God for you, and by
 ‘ consequence he did then give, or *offer* to God the
 ‘ Bread and Wine, as Pledges of his Body and
 ‘ Blood. — Again. — If our Lord called the Bread
 ‘ which he had Blessed, or Consecrated, *his Body*
 ‘ *given for them*, it is plain that he gave, or offered
 ‘ it as his Body to God; for what he called his
 ‘ Body, that he gave to God for them: *This is my*
 ‘ *Body given for you*. Our Saviour therefore does,
 ‘ as plainly as can be, declare that he gave, or of-
 ‘ fered *himself*, his natural Body and Blood, to God
 ‘ for them, under the Pledges of Bread and Wine.’

Here are two Consequences, pretty widely distant from each other, drawn from the same Premises with which, so far as I can discern, they have no manner of Connection. First, Because our Saviour say’s of the Bread, *this is my Body given for you*, it is concluded, that he gave or *offered* the *Bread* to God for them; and thus the Participle *given* is made to refer to the *Bread*. And in the next place, from the same Words it is concluded, that he *gave* his *Natural Body* to God for them at that Time; and thus the Participle *given* is made to refer to the *Body* of Christ. Sure! this is a very *uncouth* Manner of Construction. But to pass by this. — Instead of these Words of St. *Luke*, let us put down those made use of by St. *Paul*,

when

(1) *Sacrament of the Altar*, p. 13.

as the Premises, and see what Conclusion can be drawn from thence. Now he informs us, that when our Saviour delivered the Bread to the Disciples, he said, *this is my Body which is BROKEN for you.* And may we conclude from hence, that Christ's Body was at this time actually *broken*, by arguing as these Authors do from the Word *given*; our Saviour speaking in the *present Tense*, *is broken, now broken*, it plainly appears that he did some how or other *break* his Body? But for a full Confutation of all *such* kind of Arguments, I must refer these Authors once more to the *Plain Account*, and Archbishop CRANMER.

2. §. We have been told, that the Doctrine of a representative *Sacrifice* in the Lord's Supper will appear from the *Reason*, and *Nature* of the Thing itself. In order to prove which, we have an *odd, comical* Definition of a religious Duty given us, which to me is entirely new, and which, I believe, is peculiarly this Author's *own*. Thus he argues, (z) ' All sorts of People, who call themselves Christians, except the Quakers, do hold the Sacrament of the Lord's Supper to be a *religious Duty*; and if it be a *religious Duty*, it must be perform'd to, and before God, as all other *religious Duties* are; and consequently the Commemoration, and Representation of our Lord's Death and Passion, made in this Ordinance, must be made to, and before God, otherwise it has not the Nature of a *religious Duty*. If therefore we will allow, that this Ordinance is a *religious Duty*, it is apparently manifest, that when our Lord commanded and commission'd his Apostles — to make a Memorial of him, he commanded them to make a Memorial to God, &c.' This Argument reduc'd to

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Form,

(z) *Sacrament of the Altar*, p. 15, 16.

Form, stands thus. A religious Duty is perform'd to, and before God. The Commemoration of Christ's Death in the Lord's Supper, is a religious Duty. *Ergo*, The Commemoration of Christ's Death in the Lord's Supper is perform'd to, and before God.— In return for this, I'll give him another *Syllogism*. A religious Duty is perform'd to, and before God. Giving Bread to the Hungry, and Drink to the Thirsty, is a religious Duty ; *Ergo*, Giving Bread to the Hungry, and Drink to the Thirsty, is perform'd to, and before God :— But what Man of Sense would talk in so wild a Manner !

3. §. The Practice of Antiquity, I have nothing to do with.— And—

4. §. The Sense of our own Church is evident, as from that Passage of the Homily, quoted in the Preface of the *Sacrament of the Altar*, we must take heed, lest of the *Memory* it be made a *Sacrifice* ; so likewise from the Prayer of Consecration, wherein are these Words. *Jesus Christ* did institute, and in his holy Gospel commanded us to continue, a perpetual *Memory* of that his precious Death, until his coming again.— And grant that *we receiving* these thy Creatures of Bread and Wine, according to thy Son our Saviour *Jesus Christ*'s holy Institution, in *Remembrance* of his Death and *Passion*, &c.— And in the Exhortation to be used at the time of Celebration— To the end, that *we SHOULD ALWAYS REMEMBER* the exceeding great Love of our Master, and only Saviour *Jesus Christ*, thus dying for us, and the innumerable Benefits, which by his precious Blood-shedding he hath obtain'd to us ; he hath instituted and ordained holy Mysteries, as Pledges of his Love, and for a continual *Remembrance* of his Death, to our great and endless

Com-

Comfort.— Again. — In the Form at the Delivery of the *Bread* (a). Take and eat this in *Remembrance* that *Christ* died for thee. — So likewise at the Delivery of the *Cup*, drink this in *Remembrance*, that *Christ's* Blood was shed for thee. Hence, I think, it is plain to *Demonstration*, that our Church understands the Word *ἀναμνήσθε* in the Form of Institution, not to signify a *Memorial to God*; but to refresh our *own* Memories. And if *ἀναμνήσθε* does not refer to God, which beside the Authority of our Church, I have already given sufficient Proof of, then neither does *ποιῆτε* signify *Offer*, as is evident at sight, and will, I believe, readily be allow'd even by our *sacrificing* Adversaries themselves.

But beside these already produc'd, there are more Testimonies of our Church in Proof, that *ἀναμνήσθε* does not refer to God, but to *ourselves*. The Homily of the worthy receiving the Sacrament begins thus.— ‘ The great Love of our Saviour *Christ* to Mankind, doth not only appear in that dear-bought Benefit of our Redemption, and Salvation, by his Death and Passion; but also in that he so kindly provided, that the same most merciful Work *might be had in continual Remembrance, to take some place in us*, and not be frustrate of his End and Purpose. For as tender Parents are not content to procure for their Children, costly Possessions, and Livelihood, but take order that the same may be conserved and come to their use: So our Lord and Saviour thought it not sufficient to purchase for us his Father's Favour again (which is that deep Foun-

(a) I believe the Reader will, upon comparing these Forms with the Words of Institution, readily conclude with me, that they were design'd to express the meaning of (and were appointed to be used in Imitation of our Saviour, when he said,) *τέτο ποιῆτε εἰς τὸν εὐλόγον ἀναμνήσθε. Do this in Remembrance of me.*

tain of all Goodness and eternal Life,) but also invented the Ways most wisely, whereby they might redound to our Commodity and Profit. Amongst the which Means, is the *public Celebration of the Memory of his Death*, at the Lord's Table. Which, altho' it seem of small Virtue to some, yet being rightly done by the Faithful; it doth not only help their Weaknes (who by their poisoned Nature are readier to *remember* Injuries than Benefits) but strengthneth and comforteth their inward Man with Peace and Gladnes, and maketh them thankful to their Redeemer, with diligent Care, and godly Conversation. And as of old Time, God decreed his wondrous Benefits of the Deliverance of his People, *to be kept in Memory by eating of the Passover*, with his Rites and Ceremonies: So our loving Saviour hath ordained, and established the *Remembrance* of his great Mercy, expressed in his Passion, in the Institution of his heavenly Supper, &c. I thought proper to transcribe this Passage entire, because it is so full against the Doctrine of the *Sacrificers*. And in my Opinion, the Man, who after all this can assert, that the Church of *England* teaches the Lord's Supper to be a *Sacrifice*, and that she has order'd it to be celebrated *as such*, must have a Face of true *Corinthian*.

But this is not the only Point, in which these *truly Orthodox* Men, as they fancy themselves to be, contradict the *establis'd Doctrine* of the Church of *England*; that Doctrine, which they have *sub-scrib'd*, and declar'd their Assent to. For if we proceed to examine that, which is the very Foundation of their *Hypothesis*, we shall find them making use of the very Words of *SOCINUS* himself; and laying that down as a fundamental Principle, which is one of his *distinguishing* Tenets. For the Satisfaction therefore of the Reader, before I proceed

to shew the Falsity of this their Principle, I will set down in one Column the Words of these *Sacrificers*, and in an opposite one, those of **SOCINUS** himself, that it may be seen at one View, how *awkwardly* their **ORTHODOXY** sits upon them.

That Christ offered him- *Prius illud monocrimus*
self is certain; the Au- *veram oblationem expiato-*
thor of this Epistle [to *riam corporis Christi, quam*
the Hebrews] teaches us *auctor ad Heb. Sacrificii*
so very plainly; but that *illis legalibus opponit, non*
this Offering was made *esse ipsius Christi mortem,*
upon the Cross, he no *sed per mortem ingressum in*
where faith. Brett. p. 59. *cælum, ubi nunc pro nobis*
coram Deo appareret. Socin.
Oper. Vol. ii. p. 162. E-
dit. 1656.

The *Maculation* of him *Quemadmodum* *legalis*
was indeed perform'd up- *sacerdos in Sacrificio illo an-*
on the Crofs ; but the *Ob-* *niversario, quamvis non pri-*
lation of him was begun *us in sancta sanctorum in-*
before, carried on, and *gredi posset, quam hostias*
not ended till he enter'd pro peccato extrà maculasset,
into the *Holy of Holies, sanguinem tamen ipsarum*
and there *presented or of-* *hostiarum in sacrarium in-*
fer'd up himself to God ferre debebat, & ibi coram
for us. Bowyer p. 38. *Deo expiationem, quæ eo*

Quemadmodum legalis
sacerdos in Sacrificio illo an-
niversario, quamvis non pri-
us in sancta sanctorum in-
gredi posset, quam hostias
pro peccato extra mactasset,
sanguinem tamen ipsarum
hostiarum in sacrarium in-
ferre debebat, & ibi coram
Deo expiationem, quæ eo
sanguine fiebat, peragere :
sic Christus, quamvis seip-
sum hostiam pro peccatis no-
stris mactandam tradere de-
buerit, antequam in cælum
ingredetur : se tamen,
per quem expiatio perficienda
erat, coram Deo in ipso
cælo deinde pro nobis sistere,
& ibi nostrorum peccatorum
expiationem pragere debuit,
Id. ibid. p. 174.

Christ

Christ did not, properly speaking, offer *seipsum nisi per mortem*, himself on the Cross; i. e. *non nisi morte inter-* though he was as a Sacrifice slain on the Cross, *non ante perfecta fuerit*, and this Sacrifice was *quam post resurrectionem*, not properly speaking, *Ex ascensum ipsum in cælum*, finished, not only 'till p. 166. *Rectum est, immo* after he was so slain, but *necessarium, ut non ante* even not till after he was *acta fuerit expiatio, quam* ascended into the Presence *is in cælum assumptum sit.* of God. *Sacrament of — Verum est, expiationem* *the Altar, p. 49.*

Affero cum non obtulisse
peccatorem nostrorum ante-
quam Christus in cælum in-
gredierentur peractam non
fuisse, p. 174.

These are they, that set themselves up for Standards of Orthodoxy, and have accus'd a Right Reverend Prelate of our Church of Socinianism! These are they, that wou'd be thought true Sons of the Church of ENGLAND, at the same Time, that they are inculcating one of the most pernicious of SOCINUS's Principles, in direct Opposition to the authentic Declarations of our Church! which may be seen at one View by the following Scheme of the Doctrine of

'The Church of England,

and of

These Sacrificers.

We must trust only in Christ did not properly God's Mercy, and the speaking, offer himself Sacrifice, which our upon the Cross. *Sacrament High-Priest and Saviour of the Altar, p. 49.*

Jesus Christ the Son of It does not appear, God, once offered upon the that Christ offered him-
Cross. Book of Hom. p. 16. self upon the Cross. *Brett,*
p. 62.

There:

There is none other The Cross was so far Work, that can be na- from being the Altar up- med under Heaven, to on which Christ offered save our Souls, but this himself, that he rather only Work of Christ's offered himself up be- precious Offering of his fore. Bowyer, pag. 50.

Body upon the Altar of the Cross. B. of Hom. p. 265.

Christ by his own Oblation, and once Offering of himself upon the Cross. It does not appear, that he made any Oblation of himself here on Earth, but what he made *ibid. 273.*

Almighty God! our Heavenly Father, who of thy great Mercy didst give thine only Son Jesus Christ to suffer Death upon the Cross for our Redemption, who made There [i. e. upon the Cross] by his one Oblation of himself once offered, a full perfect and sufficient Sacrifice, Oblation, &c.

Prayers of Consecration in the Communion Office.

Of the One Oblation of Christ finished upon the Cross. Tit. of Art. XXXI.

He hath made upon his Cross a full and sufficient Sacrifice for Thee, a perfect Cleaning of thy Sins: and herein thou Holies, and there pre- needest no other Sacrifice sented or offered up him- or Oblation, no sacrific- ing Priest. Book of Hom. pag. 284.

This Sacrifice was not properly speaking finished not only 'till after he was so slain; but even not 'till after he was ascended into the Presence of God.

Sacram. of the Alt. p. 49. The Oblation of him was not ended, 'till he entered into the Holy of Holies, and there presented or offered up himself to God for us.

Bowyer, p. 38.

Christ

This Representative Sacrifice is PROPITIATORY. *Preface to the Sacrament of the Altar*: And pag. 58, the Christian Sacrifice in the Eucharist is a *Sin-Offering*, a propitiatory Oblation.

Christ commended to See the Sacram. of the Alt. his Church a Sacrament of Brett, and Bowyer's *An-his Body and Blood*: They *swear to the Plain Account*, have chang'd it into a Sa- as to their main Drift and crifice. *Id. pag. 295. Design.*

Thus we see how directly contrary to the Doctrine of the Church of *England*, the Doctrine of these *Sacrificers* is (not to mention how constant it is on the other Hand to the Doctrine of *Socinus*) to which let me add, that it is contrary likewise to the Doctrine contained in one of their favourite primitive Liturgies (as they call them;) for in that ascribed to St *James* there is a Prayer, the Title of which is; Εὐχὴ τῆς Συμπάντος τοῦ εὐαγγελίου. and the Prayer begins thus; Δέκτοντα Κύριε Ιησοῦ Κεριτί, καὶ τοῦ λόγου, δικαιοσύνης εὐαγγελίου Συνίαν αἴματον ἘΠΙΣΤΑΤΥΡΟΥ τῷ Θεῷ καὶ πατέρει περιστατάσθων. κ.τ.λ. O! our Lord and Master Jesus Christ the Word of God, who willingly offered thyself UPON THE CROSS a spotless Sacrifice to God, even the Father, &c.—But let me observe withal, that I may not be charged with an Absurdity, in urging Authority, which I myself have rejected, that I do not produce this as proper Authority, only as *argumentum ad hominem*: and if some Persons had thought of this, while they were writing against the *Plain Account*, they would not have been so archly severe upon the Author, for citing a Passage out of *Chrysostom*, and mentioning ancient Interpreters. — To proceed. —

The

The Question is ; Whether *Christ offered himself upon the Cross, or elsewhere?* Our sacrificing Adversaries, in perfect Harmony with SOCINUS so far as relates to this Point are unanimous, that *he did not offer himself upon the Cross* ; they differ indeed a little as to the particular Time and Place, when and where he performed this *Oblation* : SOCINUS saith, in Heaven *after* his Crucifixion ; the Sacrificers at his last Supper, *before* he was fastened to the Cross. But this, as I said before, they are unanimous in, that *He did not offer himself upon the Cross*. — I on the contrary, assert with the Church of *England* (thrice in her Homilies, and once in her Liturgy, she does expressly assert it, and upon Examination will be found in several other Places more than to imply the same Truth) that *Christ did truly, and properly speaking, offer himself upon the Altar of the Cross*.

The Sum of what they say in Defence of their *Hypothesis* is this (b). ‘ That under the Law, the sacrifice was offered to God, *before* it was slain, tho’ the Oblation was not *finished* ’till after it was, the Atonement being made by the Blood of the slain Animal. So *Christ offered himself to God, i. e. N.B. resigned himself to God, to be slain on the Cross, before he was fastened to the Cross*. That he solemnly offered himself to God under the Pledges of Bread and Wine in the *Eucharist* (c). That in giving or offering the Bread and Wine to God, he did in his own *Intention offer, and resign up his Body and Blood, as a Sacrifice for the Sins of Men* : for when he administered the Bread to the Apostles, He did expressly declare this Bread, to be his Body *given, or offered*

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offered

(b) *Sacrament of the Altar.* p. 46.

Id. p. 15

offered to God for them (d). He said this is my Body *given*; not that *shall be*, but *now given*, or offered to God for you: he therefore made the *Oblation* of himself, when he instituted the Eucharist. ——! Again. —— (e) *Heb. ix. 28.* Christ was offered to bear the Sins of many. But he bare our Sins in his own Body on the Tree, *i Pet. ii. 24.* therefore the *Offering* must proceed the *Bearing*. i. e. He was offered to bear our Sins on the Cross, *before* he was fastened to the Cross (f). That to *offer* is to perform an *Action*, but to *bear* is to be *passive*. Now Christ was *active*, performed a solemn *Action*, when he celebrated the *Eucharist*, but perfectly *passive*, when he was *crucified*. —— Let us distinctly take into Consideration each of these Particulars.

First then it is said, ‘That under the Law the Sacrifice was offered before it was slain.’ Now this is asserted in direct Opposition to what God HIMSELF saith to Moses, *Exod. xxix. 38. This is that, which thou shalt OFFER UPON THE ALTAR; two Lambs of the first Year, Day by Day, continually.* For surely! they were not offered upon the Altar, before they were slain. If to this our Adversaries should oppose *Levit. i. 3. iii. 1, 2. iv. 14.* wherein, according to our English Translation, the *Offering* is supposed and declared to precede the *Slaying* of the Animal (*) I must observe that this *Offering*

(d) Bowyer, p. 38.

(e) Bowyer, p. 49. Brett. p. 59.

(f) Id. p. 62.

(†) Tho' Dr Outram is pleased to say *tum offerebatur victimis, cum ante aram sistebatur, lib. ii. cap. iii. §. 2.* Yet let the judicious Reader determine, whether he does not express himself more accurately, when treating of the Rites and Ceremonies to be used before the slaying of the Animal, he saith,

fering, as it is called in our *English* Translation, mentioned in these Places, is not properly Speaking the *Oblation* in the sacrificial Sense of that Word, but rather a *Dedication*, or *Consecration* of them in Order to be offered afterwards: and if we consult the Original, we shall find it so to be; for *Lev. i. 3.* in the Original stands thus.

אָם עַלְהָ קָרְבָּנוּ מִן־יִבְקָרֶר זָכָר פְּמִים וַיְקַרְבָּנוּ אֶל פֶּתַח אֹהֶל מִזְבֵּחַ יְקַרְבָּ אָתָּה If his Offering be a burnt Sacrifice of the Herd, he shall (†) BRING a Male without blemish: to the Door of the Tabernacle of the Congregation shall he bring it. — And the same Word which in this Verse our Translators had wrongly translated *offer*, in ver. 5. they have rightly translated *bring*. *The Priests, Aaron's Sons shall BRING the Blood, and sprinkle the Blood round about upon the Altar.* The same Word is used likewise in those Verses cited from *Lev. iii. and iv.* so that this can be of no Service to them, it being impossible to be made appear from these Places, that the Animal was, properly speaking, *offered* before it was slain. Mr *Bowyer* indeed is pleased to say (g) that all the Sacrifices were first offered whilst alive, and then slain upon the Altar. But in this, I believe,

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lib. i. cap. xv. Sub fine de eis (ritibus) agimus, quibus victimæ ante aram statu Sacranda, ac devovenda fuit. I observe farther that in Order to support this Opinion of the Oblation's preceding the Mæstration, he saith, *lib. i. cap. 15. §. 4. Ego facile in Sacrificiis duplœ agnosco Oblationem, inò vero in ipsis sacris literis duplœ passimponi video, alteram victimæ adhuc viventis, alteram sanguinis & ablegminum; seu mavis alteram mox mæstrandæ alteram jam mæstatae victimæ.* Which who-
ever shall assert concerning the Oblation of Christ, will flatly contradict the express Words of holy Writ. For, *As it is ap-
pointed unto Men once to die, but after this the Judgment, so
Christ was once offer'd (and never more than once) to bear the
Sins of many, lib. ix. 27, 28.*

(†) קָרְבָּ in *Kal* appropinquavit, in *Hiphil* appropin-
quare fecit.

(g) *Pag. 38.*

his Colleagues will give him up, it being *absolutely* and *evidently* wrong at first Sight. For they did not slay the Animal *upon the Altar* : but having first killed it in some other Place, the *Blood*, or some other Part of it, was brought to the *Altar*, and there poured out, or sprinkled, or consumed in the Fire upon the Altar : and THIS was properly speaking the *Oblation*, which was not, as these Authors would persuade us, the *Beginning*, but the *Conclusion* of that Religious Service. It (the Oblation, properly so called in the sacrificial Sense of the Word) consisting in the Blood of the slain Animal being poured out or sprinkled *upon the Altar*, or the Carcase or some part of it being burnt *thereupon*. This will evidently appear from a Perusal of the Book of *Leviticus*, and therefore there is no Occasion to be tedious in multiplying Quotations.

— And this there is the less Necessity to enlarge upon, because the Author of the *Sacrament of the Altar* has expressly owned it, p. 38. in these Words, (tho in flat Contradiction to what he afterwards asserts p. 49) ‘ If the Symbols of Bread and Wine are to be offered to God, as the Representatives of Christ’s Body and Blood, then that on which they are offered, not only may be, but properly is called an Altar ; for N. B. what is the peculiar Purpose of an Altar, but to offer thereupon (b) ? ’

What has led these Authors into this Mistake of asserting, that under the Law the Sacrifice was offered before it was slain ; and has put them upon contradicting the Doctrine of our Church (for her Doctrine is, as I have already shewed, that Christ offered himself upon the Altar of the Cross) is their using the Word *offer* in such a vague indeterminate Sense.

(b) This is again repeated three times, p. 45, 46, 47. M. Sawyer saith likewise the same, p. 46.

Sense. *Christ* offered himself *i. e.* (say they) he *resigned* himself to be *slain* on the *Cross*, before he was fastened to it. But in the Name of Criticism! Does the Word *offer*, when it is used as a *sacrificial* Term, signify the same, as to *resign*? If it does, then I affirm, he *offered* himself in the *Garden*, when *Judas* with the Multitude approached to take him: for *then* it was, that he *resigned* himself up to be slain. He could have prayed to his Father, and he should presently have given him more than twelve Legions of Angels, to have rescued him out of the Hands of his Enemies; but instead of this he patiently *resigned* himself up to *their* Will. And let it be observed that here was more than an *intentional*, here was an *actual* Resignation of himself to be slain on the *Cross*: and if this *Resignation* is to be called the *Oblation* of *Christ*, it was performed in the *Garden*, *after* his eating the *Passover*, and instituting the *Lord's Supper*, not *at* the very Time of Institution.

If to this it should be objected, that our Saviour, before he went into the *Garden*, and probably immediately after instituting the *Lord's Supper*, in that solemn Prayer to the Father recorded *John xvii.* saith, *I have FINISHED the Work, which thou gavest me to do.* But his offering himself up as a *Sacrifice* to God, was the greatest Work he had to do here on Earth; and therefore before he began this Address to God, he must have *offered* himself. I say, if this shou'd be objected, I reply that his *actually* laying down his Life, as a *Ransom* for the *Sins* of the whole World, was as it is termed in the Objection, the *greatest* Work he had to do here on Earth. If therefore this Objection proves any Thing, it proves too much; and for this Reason it is plain, that our Saviour meant this of *that Work only*, which

which God had given him to do as a *Prophet*. This he had certainly *finished*; but he had not yet put away Sin by the *Sacrifice* of himself.

In the next Place it is said, that Christ made the *Oblation* of himself, when he instituted the *Eucharist*; because, when he administer'd the *Bread* to his *Disciples*, he did expressly declare this *Bread* to be his *Body given* for them. He said, This is my *Body given*; not that *shall be*, but *now given*, or *offer'd* to God for you.—This Argument drawn from a suppos'd Necessity of interpreting the Words of Institution *literally*, I have given a sufficient Answer to already, pag. 12, 13. and to avoid Repetition, thither I refer the Reader.

In the third Place.—*Heb.* ix, 28. *1 Pet.* ii, 24. *Christ was offer'd to bear the Sins of many: He bare our Sins in his own Body on the Tree.* From whence it is concluded, that the *Offering* must precede the *Bearing*. Yes! it must so perhaps in the Order of our *Ideas*, but not in point of Time: for the *true* and the *full* Meaning of these Texts may, I conceive, be express'd in these Words: *He bare our Sins in his own Body, by being offer'd on the Tree.*—*Christ was offer'd* (say they) *to bear our Sins on the Cross*, *before* he actually did bear them on the Cross, *i. e.* before he was fasten'd to the Cross. Here again the Word *offer'd* is us'd in a very loose improper Sense. If they mean, that Christ *resign'd* himself up to be slain, *before* he actually was slain; who denies it? or who ever did? But if they mean, that he was *offer'd* up [in the *sacrificial* Sense of that Word, or] as a *Sacrifice* to God, *before* he was fasten'd to the Cross; I do say, they flatly contradict *Heb.* ix. 25, 26, 27, 28. and x. from the Beginning to the End of the *fourteenth* Verse. This will appear to any *unprejudic'd* Person at first Sight. For from

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Heb. i. x. 25, 25. and *Heb. x. 5, 10.* compar'd it is evident, that the *Offering* of Christ in the scriptural Sense of the Term, is the same as the *Sacrifice* of **HIMSELF**, *i. e.* of his Body, his *real Flesh and Blood*. And though it is no where said in Scripture in so many Words, that Christ *offered* himself upon the *Cross*: Yet it may by *plain* and *necessary* Consequence be drawn from hence.

Lastly, It is said, ‘ That to *offer* is to perform an *Action*, but to *bear* is to be *passive*. Now Christ was *active*, perform'd a solemn *Action*, when he instituted the Eucharist, but perfectly *passive* when he was crucified.’ In Answer to this, I only beg leave to remind these Gentlemen of the Words of our blessed Saviour himself. *John x. 15, 17, 18.*
I lay down my Life for the Sheep. Therefore doth the Father love me, because I lay down my Life, that I might take it again. No MAN TAKETH IT FROM ME, BUT I LAY IT DOWN OF MY SELF. Which Words are a full Confutation of all that simple Talk, which Dr Brett has transcrib'd from Mr *Johnson* of Christ's being wholly passive on the *Cross*, and the Conclusions drawn from thence.

Before I proceed any farther, I believe it will not be altogether improper for me, to apply once more to the Determinations of the *Church of England* in my Defence. *Art. xxxi.* the Title of which is; *Of the one Oblation of Christ FINISHED upon the Cross.*—And the Article itself begins thus: *The OFFERING of Christ once made, is that perfect Redemption, Propitiation and Satisfaction for all the Sins of the whole World, &c.* Now how was this Redemption, Propitiation, and Satisfaction effected, **But by Christ's** actually giving his Life a Ransom for many? or as St. *John* expresses it, (i) by *his laying*

laying down his Life for us? And where did he *lay down his Life* for us, but upon the *Cross*? Besides that the Title of the Article points this out to us. So that from hence likewise it appears, that our Church's Doctrine is, that *Christ offer'd himself upon the Cross*; and that this *Oblation* was *finished* also upon the *Cross*. Whereas these *Sacrificers* assert, that *Christ* did *not* offer himself upon the *Cross*, and that this *Sacrifice*, or *Oblation* was *not* finished, till after he was ascended into the Presence of God.— And let them not think to evade the Force of this, by saying it was levell'd against the *Papists*; for it as flatly contradicts their Doctrine, in *ipsissimis verbis*, as it does that of the *Papists*.

But it will be said perhaps, that supposing *Christ* did, truly and properly, *offer himself upon the Cross*; yet since he was a Priest after the Order of *Melchisedec*, he must have *offer'd* up the *Bread* and *Wine* at his last Supper (k.) For, ‘ if we enquire what *Melchisedec* *offer'd*, we can find only *Bread* and *Wine*; we read of nothing else brought forth by him. And as our Saviour was a Priest according to his *Order*, it was necessary that he should also offer *Bread* and *Wine* as *Melchisedec*.— And if *Christ* offered *Bread* and *Wine* in the holy *Eucharist*, we also must do the same, for we are commanded to do as he did.’ And that *Melchisedec* *offer'd* up the *Bread* and *Wine* in *Sacrifice* to God, Mr *Bowyer* is pleas'd to say (l) the *Primitive Fathers* *unanimously* assert. — *Tertullian*, I presume, this Gentleman will allow to be a *primitive Father*; and he asserts the contrary (lib. *adversus Judaeos*, §. 3.) in these Words. *Melchisedec ipsi ABRAHAMO* — *revertenti de prælio panem, & vinum obtulit.* And Mr *Johnson* in his *Unbloody Sacrifice*

Sacrifice, tells us that *Justin Martyr*, *Tertullian*, and *Origen* take no Notice of *Melchizedec's* sacrificing the Bread and Wine; and very truly observes in the same Place, that *Cyprian* was the first among the Fathers of the Christian Church who broached this Doctrine. — But to pass by this. —

Let us hear the Reasons assigned to prove, that *Melchizedec* offered up the Bread and Wine, which he brought forth, in Sacrifice to God.

‘ We read (faith Dr. *Brett* (n)) that he brought forth Bread and Wine. But why did he bring it forth, unless for Sacrifice? For it immediately follows, *and he was Priest of the most high God.* Why is such particular Notice taken of his being a *Priest*, if it had not been to inform us, that the *Bread and Wine* was the *Sacrifice offered?* ’ —

In return, I must take the Liberty likewise to ask a few Questions. We read that *Melchizedec King of Salem* brought forth *Bread and Wine*: but why did he bring them forth, if it was not to entertain *Abraham*? Why is such particular Notice taken of his being a *King*, unless it had been to inform us, that he *as a King* treated *Abraham* and all his Army? — But it is said, ‘ he had no Occasion to bring forth such Provisions, merely to entertain *Abraham*, who at that Time certainly had no Need of them, being plentifully stored with the Spoils of his Enemies. And if the *Bread and Wine* was not brought forth as a *Sacrifice*, it was brought without any Occasion for it.’ — I answer, there was Occasion for it, notwithstanding his being plentifully stored with the Spoils of his Enemies, for *Abraham had lift up his Hand unto the Lord, the most high God, Creator of Heaven and Earth, that he would not take any Thing out of*

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them. But it may be said that the *Young Men* had eaten of the Spoils. True! A short Repast probably immediately after the Battle was over; which might not render another Entertainment wholly unnecessary, both in Respect of *Melchisedec's* Magnificence, and in common Civility, as well as Gratitude to *Abraham*. — But it is said, that ‘ it is certain *Melchisedec* came to meet *Abraham* as a Priest, for *Moses* expressly mentions his Coming as such, saying, he *was Priest of the most high God*.’ I reply, it is certain *Melchisedec* came to meet *Abraham*, as a King; for *Moses* expressly mentions his Coming as such, saying, *Melchisedec King of Salem, brought forth Bread and Wine*. Upon the Whole therefore, why may we not conclude with a learned Critic (n), *Rex erat, & sic panem & vinum obtulit, Sacerdos erat, & sic benedixit, Abrahamo*?

If I should be asked, wherein then was *Melchisedec* a Type of *Christ*, if not in this, that each of them offered a Sacrifice of *Bread* and *Wine*? I must refer those that ask me, to the Epistle to the *Hebrews* (o). Wherein it deserves our particular Observation, that the Author, tho’ he professedly

(n) *Apud Poli Synops. Criticorum.*

(o) Cap. v. vi. vii. *Unum autem alterum adumbrare potest vel re aliqua, quam cum altero communem habet, — vel rei, quae alteri insit, Symbolo — vel denique alio quovis modo, quo utique fiat ut res adumbrans cum adumbrata aliquatenus comparari queat.* Uti *Melchizedecus Dei Sacerdos aeternum nostrum Sacerdotem Jesum Christum adumbravit.* *Enim vero etiam si Melchizedecus reipsa quidem Sacerdos aeternus non extiterit, ei tamen aeternitatis speciem, tenuem illam quidem & umbratilis, attribuerunt sacra literae; ut postea quae tam illustris viri neque parentes, neque genealogiam, neque ortum oblitusve memoraverunt, sed, contra atque in tantis viris facere silent, divino consilio reticuerunt.* Outram. de Sacrif. lib. i. cap. xviii. *Mox ab initio.*

fedly draws a Parallel between our Saviour and *Melchisedec*, shewing in what Respects one was a Type of the other, yet gives not so much as the least Hint, that either our *Saviour* or *Melchisedec* sacrificed the Bread or Wine. — To this it may be objected (*p*), that ‘ when the Types of the Old Testament are alleged in the New, the most principal, and obvious Correspondence of one with the other is oftentimes omitted. *v. gr. John* ii. 19. when our Saviour says, *Destroy this Temple, and I will raise it up in three Days*, No one can doubt, but that our Saviour in these Words affirms the Temple to be a Type of his Body ; yet he omits to mention the main Thing, wherein they agreed, which was the Inhabitation of the *Deity*. So likewise *John* iii. 14. our Saviour saith, *as Moses lift up the Serpent in the Wilderness : even so must the Son of Man be lifted up* ; yet here is no Notice taken of that, which ‘tis supposed all Men will allow to be the most apt Point of Correspondence, *viz.* that as the Right of the brazen Serpent was a Cure to them, who had been poisoned with the Bite of the fiery Serpents, so Faith in *Christ* is the certain Antidote against Sin. — Again. — St *PAUL* runs a parallel between *Sarab* and *Isaac*, and the Christian Church and People on one Part ; and *Agar* and *Ishmael*, and the Jewish Synagogue and People on the other Parts ; but he omits to mention that, which was as a clear Coincidence, as any that he mentions, *viz.* that *Ishmael* was circumcised, yet cast out, and not permitted to be Coheir with *Isaac*. — In answer to which I observe, that in these Instances, the omitted Correspondences are so plain and obvious, that there

(p) *Johnson's Unbloody Sacrifice*, Vol. I. p. 58. Edit. 2

there was no Necessity expressly to mention them : every one discovers them at first Sight. But what is it makes the Correspondence so plain and obvious ? What ! but the *express* Mention of that Particular, wherein they do agree, in the Writings of the Old Testament, which being so familiarly known, needed not to be repeated by the Writers of the New. That the Temple was the Place of God's more immediate Presence, wherein he might be said to *dwell*, appears from those many Expressions in the Old Testament, of it's being *the House of the Lord* ; *an Habitation for the mighty God of Jacob* ; of the *Lord's abusing Sion, and desiring it for his Habitation*, saying, *this is my Rest for ever* ; *here will I dwell, for I have desired it* ; of it's being *the Place where his Honour dwelt* ; and Solomon at the Dedication of it said, *he had built God an House to dwell in, a settled Place for him to abide in for ever*. —— And it is expressly said in the History of the Serpent, which *Moses* set up in the Wilderness, that every one, that had been bitten by the fiery Serpent, was cured by looking up to the *brazen* Serpent. —— So likewise in the Case of *Ishmael* it was well known, because recorded of him in the History, that he was *circumcised*, yet *nevertheless* he was cast out ; for the Son of the Bond-Woman was not to be Heir with the Son of the Free. —— But as concerning *Melchisedec*, there is not the least Notice taken either in the History, or by the Apostle in his Parallel between him and our Saviour, that he *offered* up the *Bread and Wine* in Sacrifice to God : from whence I think we may fairly conclude, that he *certainly* did not.

Another Argument, urged by the Assertors of a proper *Sacrifice* in the *Lord's Supper*, in Defence of their Hypothesis, is drawn from *1 Cor. x. 14 — 21. Dearly beloved flee from Idolatry.* — *15 l*

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Speak as unto wise Men, judge ye what I say. 16 The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ? The Bread, which we break, is it not the Communion of the Body of Christ? 17. For we being many, are one Bread, and one Body: for we are all Partakers of that one Bread. 18. Behold Israel after the flesh: are not they, which eat of the Sacrifices, Partakers of the Altar? 19. What say I then? That an Idol is any Thing, or that which is offered in Sacrifice to Idols is any Thing? 20. But I say, that the Things which the Gentiles sacrifice, they sacrifice to Devils, and not to God: and I would not that ye should have Fellowship with Devils. 21. Ye cannot drink the Cup of the Lord, and the Cup of Devils: ye cannot be Partakers of the Lord's Table, and of the Table of Devils.

Upon this Passage the Author of the Plain Account made the following just Observation. p. 47.

' That tho' St Paul found Occasion to speak here expressly of Offerings and Sacrifices made to Idols; and of the Altar in the Jewish Temple: yet when he comes to speak of the Lord's Supper, he does not once represent the Bread and Wine, as Things offered or sacrificed to God upon an Altar; (which he cou'd not have avoided, had he had that Notion of them) but in the plainest Words speaks of the Cup of the Lord, and of the Table of the Lord, and not of any Altar, or of any Offering of the Bread and Wine, or any Sacrifice made to God upon an Altar. And this, I think, will be found a good Argument against the Things themselves (q).'

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(q) All that the Author of the Sacrament of the Altar saith in Relation to this, is in the following polite Style, ' Now he comes to fight Tooth and Nail with the Affidors of a Representative

In Opposition to this it is alledged (r), that tho' the Apostle does not expressly say, that the *Bread* and *Wine* were offered to God, yet it is plainly implied in the Comparison between the Table of the Lord, and the Table of Devils. — The Eucharist, and the Heathen Sacrifices. — That the Cup of Devils was that, which was *offered* to Devils; and so called because it was offered to them: and therefore the Cup of the Lord does as plainly signify that, which was *offered* to him. — That the Table of Devils signifies the *Altar*, whereon the Sacrifices to Devils were *offered*: and therefore the Table of the *Lord* must mean the *Altar* of the *Lord* and be so called because something was *offered* to him on it. — And that unless we take it for granted, that the *Eucharistical* Bread and Cup had been *offered*, the Parallel will be lost.

In all which it is either directly *asserted*, or strongly *implied*, that no two things may be compar'd together, or can be parallel each to the other, except they agree in *every* particular: whereas I humbly conceive, that there is a sufficient Ground for Comparison, or to make the Parallel good, if there be an *Agreement* in the *main* Features, and *principal* Character, according to that trite Maxim of the Schools, *Quæ in aliquo tertio convenient, eadem & inter se convenient.* — The Heathen's Sacrifices, and the Feasts upon them, were perform'd in a **RELIGIOUS HONOUR** to the Deities they worshipped; and every one, who join'd in, or assisted at these Sacrifices, or Feasts, were suppos'd to do it as an act

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‘ *sentative Sacrifice in the holy Eucharist*, and thinks he *has* us ‘ *bard and fast*. But all this is nothing but a *petitio principi*, a ‘ right down Begging of the Quæstion. *Sacrament of the Altar*, ‘ p. 36, 37.’

(r) See *Bowyer*, p. 46. *Brett*, p. 47. *Sacrament of the Altar*, p. 29.

of religious Homage to that particular Deity, to whom the Sacrifice was offer'd.— The eating Bread, and drinking Wine in the *Lord's-Supper* is an act of RELIGIOUS HONOUR to *Christ*, by virtue of whose command alone, it becomes our Duty, and in Obedience to whose command alone, we perform those sacred Actions. And therefore it is plain, that the Meaning of, *ye cannot Drink the Cup of the Lord, and the Cup of Devils*: *ye cannot be partakers of the Lord's Table, and of the Table of Devils*, is (as the Author of the *Plain Account* hath judiciously express'd it, p. 37.) ‘ You, who are Christians, and therefore are obliged to discourage every Appearance of that Worship of Dæmons, which *Christ* came to abolish, cannot without great Crime, drink at the *Lord's Supper*, in Remembrance of *Christ's* Blood ; and drink also with the Heathens of the *Cup*, which they drink at their Feasts in Honour to their false Gods. You cannot without Guilt partake of the *Lord's Table*, by eating *Bread* in Remembrance of him ; and by this Action professing your selves his Disciples, and in Fellowship with him : and also partake of the *Tables* of these false Gods, by eating of the Sacrifices offer'd them. You cannot be really the *Disciples* of *Christ*, and of any of these *false Gods* at the same time. Nor can you perform one religious Action in Honour to *Him* ; and another of the same kind, which (whatever your own Thoughts be) will appear to all around you, to be perform'd in Honour to the *Idols* of the Heathens ; without great Inconsistency, and very bad Consequences from such Behaviour.’— The Design of the Apostle, was to dissuade the *Corinthians* from going to Feasts in the Idol-Temple with their Heathen-Neighbours ; and as the Medium of his Argument, to prove the Incongruity, and Sinfulness of going to them, he reminds

minds them of a *religious* Feast they had among themselves in *Honour to Christ*; and tells them, that as by partaking of Bread and Wine in the *Lord's-Supper*, they did declare themselves to be in *Communion* and *Fellowship* with *Christ*, and thereby own'd *him* for their *Lord* and *Master*; so their partaking of the Feasts in the *Idol-Temples* wou'd be a public Declaration of their joining in the *Worship* of those *false Gods*. Which at least was a great Absurdity of Behaviour; and not only so, but likewise a Crime to *pay*, or even to *appear* to pay the same *Act* of outward *Worship*, and *religious Homage* to a *false God*, as they did to *Christ*: — And let it not be laid any more, that the *Table of Devils* signifies the *Altar*, whereon the *Sacrifices* to the *Devils* were offer'd: and therefore the *Table of the Lord* must mean the *Altar* of the *Lord*, and be so called, because something was offer'd to him on it; for this the Author of the *Plain Account* has sufficiently confuted already, p. 52. in these Words,

‘ St *Paul's* sole End being to dissuade the *Christians* from partaking of these Feasts with the *Heathens* ; for which he urges the *Inconsistency* of their being Partakers of the *Table of the Lord*, and of the *Tables of Devils* , [it is plain that] in this Argument the *Table of the Lord* cannot be oppos'd to the *Altars of Dæmons*, but to those *Tables*, to which *Christians* were enticed by their *Heathen* Neighbours: and therefore must come under the same Notion of a *Table*, properly so called, with those *Tables*, at which the *Heathens* feasted.’

Neither let it be again repeated (s), that St *Paul* does not call it simply a *Table*, but the *Table of the Lord*; and this Phrase being made use of to denote an *Altar* in all other places of Scripture; [the old Tetra-

Testament] we must be strangely prejudiced, if we will, against such Evidence, take it in another Sense in this Text of St Paul: for to this likewise there has been a full and sufficient Answer given in the *Plain Account*, p. 48, 49. ‘ An *Altar* acknowledg’d, and declar’d to be so in all it’s Principal Uses, but serving also in some other Respects the Uses of a *Table*, may be justly sometimes call’d a *Table*. But it cannot follow from hence, that a *Table*, never plainly declar’d to serve any one purpose of an *Altar*, nor once call’d by that name, may properly be thought, or call’d so. — The *Jewish Altar* having been always declar’d an *Altar*; and yet serving some Purposes of a *Table*; might be sometimes call’d by this Name, without any Derogation from it’s higher Title. But the *Table* used in the *Lord’s Supper*, having never been declar’d, or call’d an *Altar*, nor appointed to serve any one peculiar Purpose of an *Altar*, ought to retain it’s one only original Name; and cannot properly be called by any *other*, which carries along with it an *Idea of Uses*, for which a *Table* was never design’d.’

To this it is objected, that the Author of the Epistle to the *Hebrews* does expressly call the *Table*, appointed to be used in the *Lord’s Supper*, an *Altar*; saying, *Heb. xiii. 10. We have an ALTAR whereof they have no right to eat, who serve the Tabernacle.* The Sum of what they say, to prove that this Text refers to the *Lord’s Supper*; and that by *Altar* is to be understood the *Table*, to be used in the Celebration thereof, is This (t): ‘ That the Word *eat* is to be understood literally, to signify *oral* eating, or eating with the Mouth; — That nothing can

(t) See *Sacrament of the Altar*, p. 59. *Brett.* p. 51. *Bowyer.*
p. 55.

be orally eaten, but what is *material* ;— That since there is an *Altar* off, or from which we are orally to eat, therefore there must be a *material Sacrifice* in the Christian Church ; but nothing in the Christian Church, except the *Lord's Supper*, can be a *material Sacrifice, &c.*

But what, if this Passage must be understood *Figuratively*? What if the *literal Construction* of this Text be not so pertinent to the Apostle's Argument in this Place? Then the Consequence is, that there is *no material Sacrifice* in the Christian Church ; that the *Lord's Supper* is not a *Sacrifice*, nor the Table, properly speaking, an *Altar*.

Let us therefore, in order to discover it's true Meaning, consider this Text, as it stands connected with the Context. ver. 7 — 15.

7. Remember, them which have the Rule over you, [gr. your Rulers] who have spoken unto you the Word of God: whose faith follow, considering the End of their Conversation. — 8. Jesus Christ the same Yesterday to Day, and for ever. 9. Be not carried about with divers and strange Doctrines : For it is a good Thing, that the Heart be establish'd with Grace, not with Meats, which have not profited them, that have been occupied therein. 10. We have an Altar, whereof they have no right to eat, which serve the Tabernacle. — 11. For the Bodies of those Beasts, whose Blood is brought into the Sanctuary by the High-Priest for Sin, are burnt without the Camp. — 12. Wherefore Jesus also, that he might sanctify the People with his own Blood, suffered without the Gate. 13. Let us go forth therefore unto him without the Camp, bearing his Reproach. 14. For here we have no continuing City, but we seek one to come. By him therefore let us offer the Sacrifice of Praise to God continually, that is, the Fruits of our Lips, giving Thanks to his Name.

Before

Before I proceed to lay before the Reader a Paraphrase of these Words, it will be necessary for me to observe, in the first Place; that this Epistle was directed to *believing Jews*, who liv'd within the Confines of *Judaea*; and upon that account more liable to be perverted from the Faith, both by the Arguments of the *unbelieving Jews*, their Neighbours, and former Acquaintance; and also by the Prosecutions, which the Christians in those Parts were always liable to, and almost constantly underwent. Against both these the Apostle endeavours to arm them, shewing by a Variety of Arguments the great Superiority of the *Gospel Dispensation* over that of *Moses*; and laying before them a large Exhortation to *Patience* under Sufferings: and at last proceeds to the Conclusion of his Letter by giving them some general independent Lessons of Morality. But the main End he had in view in writing this Epistle, dweling strongly upon his Mind (which was to preserve them from falling back to the *Law of Moses*, and resting their hopes of Salvation on an exact Observance of the *Rituals* of that Law:) upon mentioning their *Teachers*, who first converted them to the Faith, the former Argument, which fill'd and warmed his Mind, broke out again into what we find in the foregoing Paragraph.— Which, we may observe in the next Place, is wrote in a great Measure in a *Figurative* Style: the *Gospel* by a *Figure* is call'd *Grace*; and by the same *Figure*, the *Law* is call'd *Meats*; the forsaking the *Law of Moses*, and adhering to the *Gospel* only, is in a *Figurative* way of Speaking, likewise term'd *following Christ without the Camp*. Why therefore may not the partaking, or eating of the *Christian Altar*, by a like *Figure*, signify the receiving Benefit from *Christ* crucified? especially if we consider, that throughout the Apostle's whole

Discourse in this *Epistle* (as the Author of the *Plain Account* has justly observ'd p. 97.) *Christ* himself is the *High-Priest*, the *Offerer*, the *Sacrificer* of himself: and therefore nothing but the real *Cross*, upon which *Christ* offer'd himself, can be the *Christian Altar* in his [the Apostle's] Language.— *Thirdly*, I would observe with the Author of the *Plain Account*, that it is not a *strict* Argument, only an *Illustration* of what he is desirous to convince them of; a *particular* kind of Discourse, very allowable from the Custom of *that Age*, and the Principles of those, with whom this Writer had to do; and not at all derogatory to the *Writer* himself, who never wish'd it to conclude more, than he Originally design'd it to do.— And the meaning of it may, I think, be *truly* express'd in the following Paraphrase.— *ver. 7.* ‘ Remember your Pastors and ‘ Teachers, who first preach'd the *Gospel* to you; ‘ and considering the Conclusion of their Life and ‘ Behaviour, imitate their Faith. 8. For the Ob-‘ ject of their Faith *Jesus Christ* is the same now, as ‘ he was then, and will be the same for ever, to ‘ the end of Time. 9. Therefore let me exhort ‘ you, not to listen to such *Doctrines*, as are dif-‘ ferent from what they taught you, and which ‘ make no part of the *Gospel* of *Christ*, as that ‘ there is a *Necessity* ye should still continue to ‘ observe the *Law of Moses*, in order to your *Justifi- cation*: for it is much better to adhere to the ‘ *Gospel* only, trusting in the *Sacrifice* of *Christ* ‘ alone; and not in *any* of the *Jewish Sacrifices*, ‘ which have not profited them, who have been ‘ occupied therein. 10. Neither suffer your selves ‘ to be drawn aside from the *Gospel*, with that ‘ Argument, that unless ye adhere to the *Law of Moses*, ye cannot receive any *Benefit* from the ‘ *Sacrifices* offer'd at the *Temple*: for under the ‘ *Gospel*!

• Gospel there is a Sacrifice of much greater Value,
 • of more universal Extent, and Influence, *viz* ;
 • the Sacrifice of *Christ Jesus* himself upon the
 • Altar of the Cross ; which those, who still ad-
 • here to the Law of *Moses*, can receive no Benefit
 • from : *Christ is become of none effect to them, who-*
 • *soever of them are justified by the Law, they are*
 • *fallen from Grace : Christ shall profit them nothing.*
 • *Gal. v. 4. 11.* And remember that the Bo-
 • dies of those Beasts, whose Blood is brought into
 • the Sanctuary, by the High-Priest on the Day
 • of Expiation, are burnt without the Camp .12.
 • In Conformity to which *Jesus* also, that he might
 • sanctify the People with his own Blood, suffer'd
 • without the Gate. 13. Let us therefore go forth
 • to him, away from the *legal* Institutions, bear-
 • ing the Reproach of trusting in a crucified Savi-
 • our : Let us, I say go forth to him without the
 • Camp ; *i. e.* leave the *Rituals* of the *Law of Moses*,
 • and rest our hopes of Salvation only in *Faith*.
 • 14. For this City of *Jerusalem*, together with the
 • Temple, will soon be destroy'd, and then of
 • course all the Sacrifices, and Oblations, and ri-
 • tual Services perform'd therein will cease, and be
 • no more for ever. Therefore we should take
 • care to secure to ourselves, an Inheritance in
 • the new *Jerusalem*, which is to be obtain'd not
 • by an *Observance* of the *Law of Moses* ; but thro'
 • Faith in *Christ*. 15. Accordingly let us apply
 • our selves to God thro' him, as our only Medi-
 • tor, and High-Priest, *who is able to save them*
 • *to the uttermost, that come unto God by him, seeing*
 • *he ever liveth to make Intercession for them*: And
 • let us constantly offer up our Sacrifices thro' him ;
 • not material Sacrifices, such as the *Jews* offer up
 • in their Temple ; but the *spiritual* Sacrifice of

‘ Praise .

‘ Praise, and Thanksgiving, *i. e.* the Fruit of our Lips, giving Thanks to his Name.’

If we observe the Apostle’s Design in this Place, it will appear that he had not the least Occasion to speak here of the *Lord’s-Supper*. His Design was to excite the *Hebrews* to a *true Faith in Christ*, and not to trust to the *Law of Moses* for *Justification*. In order to do this, it was not so much to his Purpose to say, ‘ If ye still adhere to the *Law of Moses*, and depend on that for *Justification*, ye cannot be *Partakers of the Lord’s-Supper*.’ But to say, ‘ If ye still adhere to the *Law of Moses*, and expect *Salvation* not thro’ the *Merits of Christ’s Death*, but an exact *Observance of the Rituals of the Law*, ye cannot receive any *Benefit* from *his Death*, *Christ shall profit you nothing*;’ This is an Argument to his Purpose, and prov’d all that he aim’d at. And what will, I think, confirm this Interpretation of the Text with all considering Persons, is this; that *St Paul*, when he had the same end in View, in writing to the *Galatians*, actually did make use of this Argument in *plain Terms*, which Words I have inserted into the Paraphrase of the Text, under Debate, as being parallel thereto.

That the *general Design* of this Epistle to the *Hebrews*, is the same of that of the *Galatians*, is evident to every one, who has but just look’d into them, *viz.* to shew the *Nullity* and *Insignificancy* of the *Mosaic Institutions* under the *Gospel*; and that *Faith alone* is the *Means of Justification*; and therefore the *same Arguments*, the Apostle made use of in *one*, ‘tis reasonable to think he wou’d make use of in the *other* also; tho’ express’d in a *different Manner*, according to the *different Tempers, Manners, and Customs* of the Persons to whom he wrote. And in this Epistle to the *Hebrews*, we may

may observe, the Apostle throughout speaks of *Christian Privileges in Jewish Phrases*, and therefore they are to be interpreted *accordingly*; nor can we have a better Clue to guide us to the *true Meaning* of them, than what the Apostle speaks more *plainly*, when he is treating of the same Subject to other Persons.— This is the Method I have taken, in order to find out the *true Interpretation* of this Text.— And I thought it might be of use thus largely to lay before the Reader, the *Design* of the Apostle in this Place; because it is indeed the **ONLY Text**, which at *first Sight* seems to speak on our Adversaries behalf.— But to proceed.—

The Author of the *Plain Account* had observ'd, p. 49, 50. ‘ That as the *Lord's-Supper* answers to, ‘ and takes it's name from the *Paschal Supper*; so ‘ the *Lord's Table* answers to the *Table* that was ‘ spread for the Partaking of that *Supper*.— that ‘ the *Paschal Supper* was distinct from the *Sacrifice* ‘ of the *Lamb*; and after it. To this alone it is ‘ that the *Lord's Supper* answers; which was made ‘ to consist in eating and drinking *Bread* and *Wine*, ‘ in *Remembrance* of that *Offering* once made by ‘ *Christ*: of which *Offering* itself it was impossible ‘ for *Christians* to eat. And consequently, as the ‘ *Lord's Supper* answers not to the *Sacrifice* of the ‘ *Lamb*, but to the *Commemorative Supper*, cele- ‘ brated by the *Jews* after that *Sacrifice*; so the ‘ *Lord's Table* does not come in the place of the ‘ *Altar*, on which the *Lamb* was sacrific'd; but of ‘ that *Table*, on which the *Paschal Supper* was put, ‘ in order to be eaten (with the *Cup of Blessing* or ‘ *Thanksgiving*, which was no part of the foregoing ‘ *Sacrifice*) in *Memory* of their great Deliverance ‘ out of *Egypt*; and in their own *Houses*, where ‘ there cou'd be no thought of any *Altar*. ’

In Opposition to this it is said, (n) that since the *Lord's Supper* answers to the *Paschal Supper*, it must be a Feast on a Commemorative Sacrifice, because that was so ; ‘ That as what the *Paschal Supper* consisted of had been offer'd to God, so the *Bread* and *Wine*, of which the *Lord's Supper* consists, are likewise to be offer'd to God.’— Again.— ‘ That as the *Lord's Supper* answers to the *Paschal Supper*, one as well as the other must be a Feast on a Sacrifice ; and consequently the *Lord's Table* answers to the *Altar*, on which the *Paschal Lamb* was offer'd.’— ‘ That unless we suppose, the *Lord's Supper* answers to the *Paschal Supper*, as what is eaten in each of them was first offered to God ; there is not *Agreement* enough between them to say one answers to the other, &c.’ As if no two Things cou'd be said to answer one another, unless they agreed in every Particular !

That the *Lamb*, of which the *Paschal Supper* consisted, had been first offer'd up in *Sacrifice* to God, [by the *Blood's* being *sprinkled*, and the *Inwards* burnt upon the *Altar*] is readily allow'd on all Hands : it was an *Eucharistical* or *thanksgiving* *Sacrifice*. But to call it a *Commemorative Sacrifice*, (as the Term has no Foundation in Scripture, so likewise) do I judge to be highly *Improper* ; because the *Commemoration* of their Deliverance out of *Egypt* was not made at the Time of the *Oblation*, but afterwards in their own Houses at *Supper* ; which *Commemoration* likewise was as distinct from the *Oblation*, as our eating *Bread* and drinking *Wine* at the *Lord's Table*, is distinct from the *Oblation* of *Christ* himself upon the *Altar* of the *Cross*. Mr *Bowyer*, I find, understands that Passage in the *Plain Account*. ‘ *The Paschal Supper was distinct from*

(n) See the *Sacrament of the Altar*, t. 39, 40. *Bowyer*, p. 48.

* from the Sacrifice of the Lamb, and after it,' as if the Author had asserted, that the Jews ate another Supper beside the Lamb. No! The Author does not say, that the *Paschal Supper* was distinct from the *Lamb Sacrific'd*, but from the *Sacrifice* of the Lamb, and after it; i. e. the Lamb was *eaten* neither at the same Time, nor Place, in which it was *offer'd*. It was *offer'd* in the *Afternoon*, at the *Temple*; it was *eaten* at their *own Houses* several *Hours after*. It was *offer'd* as a *Sacrifice of Thanksgiving*; it was *eaten* in *Memory* of their great Deliverance out of *Egypt*.—It was not *offer'd* up in *Sacrifice*, as a *Memorial* to God; on the contrary it was *design'd*, and *expressly declar'd* to be a *Memorial* to the Children of *Israel*: But surely it was *not offer'd* upon the *Altar* for a *Memorial* to them; for I believe it is an *allow'd Maxim*, *Sacrificiorum omnium vis circa Deum versatur*.—The Truth of the Case is this. The *Oblation* of all *Peace Offerings*, [among which the *Pasover* is to be reckon'd as one] was the same *religious Rite* among the *Jews*, as saying *Grace* before *Meat* is now among us. For we find, that while they were in the *Wilderness*, they were not permitted to eat of any living *Creature*, but what had been first *offer'd* at the *Tabernacle*: but when they came to be settled in the Land of *Canaan*, if they liv'd at any great *Distance* from the *Place* which God had chose to put his *Name* there, and upon that *Account* it was impossible for them to have it *offer'd* upon the *Altar of the Lord*, they were commanded to do what was in a *Manner* equivalent to it, to perform a *kind* of *vicarious Oblation*, by pouring out the *Blood* upon the *Earth*. Accordingly, as *Prayer* and *Thanksgiving* are now succeeded into the *Place* of the *material Oblition* of the *Blood upon the Altar*; so nothing more now is requir'd to

make the *Paschal Supper*, and the *Lord's Supper*, answer to each other in every Respect.

These Words, 1 Cor. v. 8. Christ our *Pasover* is [or hath been] *Sacrifice'd* for us; therefore let us *keep the Feast*, not with the old *Leaven*, neither with the *Leaven of Malice and Wickedness*: but with the *unleavened Bread of Sincerity and Truth*: ‘Supposing them to relate [the Author of the *Plain Act* ‘count very justly Observes] as some have imagined, to the *Lord's Supper* instituted in Remembrance of our *Paschal Lamb*, only teach us, that we ought to partake of this, which is our *Paschal Feast*, with such sincere, untainted, honest Hearts, as become Christians.’ — The Author of the *Sacrament of the Altar*, on the contrary says, p. 55. that, ‘supposing the Apostle to speak here, of the *Lord's Supper*, he plainly speaks of it as a *Sacrifice*, in which *Christ* is *Sacrifice'd*, or offer'd for us *Representatively*, in the appointed Representations and Memorials of his Body and Blood.’ Thus he proves it.— ‘The *Feast* of which the Apostle speaks, is plainly the *Feast* of the *Euⁿgelist*; for he speaketh of something to be eaten, as the *Paschal Supper* was eaten; but that which answers to the *Paschal Supper* is the *Lord's Supper*. The Sum therefore of the Apostle's Command is, that they shou'd exclude the incestuous Person, and keep themselves as free from all Wickedness, when they celebrat'd the *Lord's Supper*, as the *Jews* were oblig'd to keep themselves free from all *Leaven*, when they celebrated the annual *Paschal Supper*.’ — Well! and what then? How does this prove that the Apostle, supposing him to speak here of the *Lord's Supper*, speaks of it as a *Sacrifice*, in which *Christ* is representatively *Sacrifice'd*, or offered for us? — Here I must profess

my own short Sightedness ; for I really can discover nothing like it.— On the Contrary. Supposing the *Lord's Supper* to be here meant ; does not the Apostle expressly call it a *Feast*, not a *Sacrifice*? Does he not represent *Christ* himself in Person, as our *Passover* or *Paschal Lamb*, which had been *Sacrifice*d for us? — By virtue of this *Sacrifice*, we are *deliver'd* from Sin and Death, in like manner, as the *Israelites* were *deliver'd* in the Land of *Egypt*, when all the first Born of the *Egyptians* were slain. The Sum therefore of the Apostle's Command (supposing him to speak here of the *Lord's Supper*) is, in this Author's own Words, that we shou'd keep our selves as free from all Wickedness, when we celebrate the *Lord's Supper* [instituted in *Remembrance* of this our great Deliverance] as the *Hebes* were oblig'd to keep themselves free from all Leaven, when they celebrated the Annual *Paschal Supper* [in *Remembrance* of their great Deliverance in *Egypt*.] ‘ But at this Rate of Arguing (replies our Author,) (*) the Annual *Commemorative Paschal Supper*, in the latter part of the Argument, is made to be the same as the *original Paschal Lamb*, which cannot be.’ — Here again, I must profess my own short Sightedness ; for I really can discover nothing like it.— Thus much supposing the Words to relate to the *Lord's Supper*.— But I conceive, that there is no necessity for this Supposition, that the *Lord's Supper* is here particularly intended. And to what the Author of the *Plain Account* has said in Relation to this Point, I beg leave to add a Conjecture that it is only an Allusion, which the *Season of the Year*, the Apostle wrote this Epistle in, hinted to him. *viz.* about the Time of *EASTER*.

*) *Sacrament of the Altar*, p. 56.

The Ground for this Conjecture is, that *εργάζεσθαι* the Word here used, signifies to *keep Holiday* as well as to *celebrate a Feast*; and accordingly the marginal Reading in some Editions of the Bible is *holy Day*. Upon this Supposition, the Sum of the Apostle's Command is, that they should exclude the *incestuous Person*, that so in the approaching **FESTIVAL** they might be as free from the **Leaven of Wickedness**, as the *Jews* were obliged to be free from all **Leaven of Bread**. — As this is no more than *Conjecture*, I offer it as *such only*, building nothing upon it. For supposing the Words to relate to the *Lord's Supper*, yet no Argument can be drawn from them in Favour of our Adversary's Doctrine, as, I trust, has been made sufficiently to appear already.

The next Particular, that demands our Attention is an Interpretation, given by the Author of the *Sacrament of the Altar* to these Words. *1 Cor. xi. 26. As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death 'till he come.* By which Words (faith this Author (x)) the Apostle must be understood to mean, that we shew forth the Lord's Death *to God*, by representing to him the Death and Passion of his dear Son, in the *appointed Memorials* thereof. And for Proof of this Interpretation, refers us to *Deut. xxvi. 3.* where, he tells us, the same Word is used. — On the contrary, I observe that the Word used in *Deuteronomy* is *επειδήν*, that used by St *Paul* is *επειδήν*, in the exact Meaning of which Words, I believe, there may be some Difference: and if we resolve the Word used by the Apostle into those, of which it is compounded, the most natural Construction seems

seems to be this, *κατάληξεν εγένετο, inter eos in- cēm annunciatis.* But not to insist on this, suppose the Words bear the same general Interpretation, yet in that Verse cited from *Deut.* there is added *κείω τῷ θεῷ:* but so it is not in this Passage of the Apostle. *Ergo,*

Lastly, Mr. Bowyer observes p. 60. that it is said of the first *Prophets* and *Teachers*, *Acts* xiii. 2. that *they did minister to the Lord.* Now (saith he) ‘tho’ *κατέβατον* does not *always* signify to *sacrifice*, but *sometimes*, to *minister* in general; yet ‘they being here said *κατέβατον τῷ θεῷ*, this can- not so properly be said of *Preaching*, as *Praying*, (which is the more probable, as *Fasting* is joined to it.) And this being expressed by a *sacrificial* Word seems to intimate, that they offered up *Incense* [Prayer] and a *pure Offering* together, [An *Oblation* of *Bread* and *Wine*] according to the above-cited Prophecy of *Malachi.*’ — This Author here seems to intimate, that the *Original Meaning* of the Word *κατέβατον*, is to *offer Sacrifice*, that this is likewise the most *general Acceptation* of the Word, and that it only *sometimes* signifies to *minister* in general. The contrary to which is evident to every one, who has the least Knowledge of the *Greek Tongue*: for it signifies to perform any *public Office* whether *Sacred* or *Civil*.

That the Signification of it in this Place is *Praying*. I very readily assent to; but how does this prove, that they *offered up* a *Sacrifice* of *Bread* and *Wine*? If he means to insinuate that *Prayer* necessarily includes *material Sacrifice*, I believe, he will find but few Abettors. But it is expressed by a *sacrificial* Word, he saith. I answer, that it is highly improper to call a Word a *sacrificial Term indefinitely*, because it is sometimes used in *that Sense*,
whereas

whereas it's known common Signification is to perform any public Office, or Action whatever. This is a simple way of Talking, whereby if they are imposed on themselves, they are *weak*; and if thereby they knowingly would impose on others, they are *difficult*.

There is likewise a very particular Interpretation of *Rom. xv. 16.* given us by this Gentleman; but as he seems to distrust the Arguments brought by him to support, and professes not to insist upon it, I shall not detain the Reader, by entering into a particular Examination of what he saith concerning it, but refer those who desire Satisfaction herein, to Dr WHITEY, and Mr LOCKE upon the Place.

I have thus gone thro' every Argument, drawn from the holy Scriptures by these Men, in Defense of their Hypothesis: and upon a Review of the whole, let the World judge on whose Side the Truth lays. —— I should here have put an End both to the Reader's Trouble and my own; but that there is such an Interpretation given of a Passage in our *Cateckism*, and of another in the *Communion-Office*, by the Author of the *Sacrament of the Altar*, as loudly calls for an Animadversion.

— In the *Cateckism* is this Question. *Why was the Sacrament of the Lord's Supper ordained?* The Answer is. *For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits, which we receive thereby.* — The Interpretation (and it is a *monstrous* one!) put upon these Words by this Author is this (y). ‘ For the making a continual Memorial before God of the grand Sacrifice of Christ, and thereby for the continual

Pleading

(y) *Sacrament of the Altar*, p. 90.

‘ Pleading the Benefits of the Covenant purchased thereby : or in other Words : For the bringing of the grand Sacrifice of *Christ's* Body and Blood, and the Covenant of Grace ; the Sum of the Benefits purchased for us thereby, into continual Remembrance before God, that he may see, and behold the one (the Sacrifice of *Christ*) in the appointed Representations thereof, and so remember the other (the Covenant of Grace) for our Good.’ Our Church (*continues he*) doth herein plainly teach us, that the Lord’s Supper was ordained, to bring the Sacrifice of *Christ's* Death, and the Covenant of Grace purchased thereby, into continual Remembrance before God, and that by unavoidable Consequence, for the applying and confirming the Benefits thereof to us.’

That the Church is the best Interpreter of her own Doctrine, this Author will himself, I believe, allow. And whether he hath given us the true Meaning of this Passage in the *Catechism*, nay, whether he has not most *monstrously* perverted it, I will leave the Reader to determine, when he has read the following Passage ; which I must beg Leave to transcribe once more from the Exhortation, appointed to be used at the Time of Celebration of the Lord’s Supper. (The Question in the Catechism is, what was the End of *Christ's* instituting the *Lord's Supper*) ‘ To the End that WE SHOULD ALWAY REMEMBER the exceeding great Love of our Master, and only Saviour *Jesus Christ*, thus dying for us, and the innumerable Benefits, which by his precious Blood-shedding he hath obtained to us ; he hath instituted and ordained holy Mysteries, as Pledges of Love, and for a continual Remembrance of his Death,

‘ Death, to our great and endless Comfort.’ And when the Minister giveth Warning for the Celebration of the Communion, he is to tell the People, ‘ That the Sacrament of the Body and Blood of Christ is to be *by them received*, (not offered up to God) in *Remembrance* of his (Christ’s) meritorious Cross and Passion.’ And in the Exhortation appointed to be read, when he shall see the People negligent to come to the holy Communion, ‘ It is your Duty to *receive the Communion in Remembrance* (not offer it up for a Memorial to God) of the Sacrifice of Christ’s Death, as he himself hath commanded.’ And from the Prayer of Consecration we may learn our Church’s Doctrine to be, that we continue a perpetual Memory of that his precious Death, until his Coming again, by *our receiving* Bread and Wine, (not offering them up in Sacrifice to God) according to our Saviour Jesus Christ’s holy Institution in *Remembrance* of his Death and Passion. — And so far as I can discern, nothing like this Doctrine of the *Bread* and *Wine* being to be *offered* up in *Sacrifice* to Almighty God, to put him in Mind of our Saviour’s Death and Passion, can be collected from any Passage in our Catechism, Liturgy, or Homilies: But rather the contrary manifestly appears at first Sight. The *only Oblations* and *Sacrifice* mentioned throughout, to be on our Parts performed are *Alms, Praise* and *Thanksgiving*; and *ourselves* to be a holy, reasonable, and lively *Sacrifice* unto Almighty God: no Mention, no not the least Hint of any *Sacrifice of Bread and Wine*.

This our Author calls (2) a willful Misrepresentation of our Communion-Office; for that the Priest

‘ Priest is enjoined to *offer* on God’s Table *Bread* and *Wine*, and then to beseech God to accept those *Oblations* or *Offerings* of *Bread* and *Wine*.’ I on the contrary observe, that by *Oblations* in the Prayer next following the *Offertory*, (which is so called, because while that is said, the People are to make their *Offerings*) we are not to understand the *Bread* and *Wine*; but the Money that hath been collected from the Congregation, (the Particle and being only *exegetical* in this Place) and what confirms this is, that the Priest is ordered *humbly to present* the Alms, but only to *place* the *Bread* and *Wine* upon the *Table*; which last, I conceive, he is ordered to do, *only* for the more *decent Solemnity* of the Action.

But to proceed. — The Passage in the *Communion-Office*, which he hath treated in the same rough Manner, with that in the *Catechism*, is the Form of Words, appointed to be used by the Minister, when he delivers the *Bread* and *Cup* into the Communicants Hands. *The Body of our Lord Jesus Christ, which was given for thee, and the Blood of our Lord Jesus Christ, which was shed for thee, preserve thy Body and Soul, unto everlasting Life.* The Meaning of which according to this Author is, (and this he *propsterously* calls the *plain natural Construction* of the Words (a).) ‘ The Body of our Lord Jesus Christ, which was just now representatively given or offered to God for thee, preserve thy Body and Soul unto everlasting Life. He (the Minister) takes the *representative Body* of *Christ* into his Hand, and N. B. Holds it to and before God, and prays that it may preserve the Communicant’s Body, and Soul unto everlasting Life. — The same *mutatis mutandis* may be said of the Cup, the *representative Blood of Christ.*’

K

What

What this Author means by holding the *representative Body of Christ to and before God*, I am really at a Loss to conceive, unless he means the same, as the Papists do by the *Elevation of the Host*, which is expressly condemn'd by the *twenty eighth Article*, as contrary to the *Offinance of Christ*.— And that this Construction of these Words cannot be the true one, is evident from the Manner of Expression at the Delivery of the Cup; *the Blood of our Lord Jesus Christ, which was SHED for thee*. But the *Representative Blood of Christ* [the Wine] cannot be said to be *shed*, this is only *pur'd out*: It is the *real Blood alone* of our Saviour *Christ*, that can with any *Propriety* be said to have been *shed* for us. And if the *real Blood of Christ* be here to be understood, consequently the *real Body of Christ* must be understood at the Delivery of the Bread.

To Conclude.— Upon a Review of the Whole, let the Reader determine, what ground there is for Mr Bowyer so peremptorily to Pronounce, ‘(b) That whoever in the Celebration of the Lord’s Supper, does not *offer* up the Bread and Wine, as a *Memorial* before God, to put *him* in Remembrance of *Christ’s Death*, there is the greatest Reason in the World to believe, that he *most certainly does not* perform this Duty agreeably to the end of the Institution.’ What a Reflection is this upon the *great* Part of the *English Clergy*! How *Lame* and *Imperfect* does not this represent our *Communion Office*, in which there is not any Form of *Oblation*! How must not this Delight every Enemy of the *establis'd Church*, to hear one of her Pastors condemning her, in what he esteems to be an *Essential Point*.

After

After all I may perhaps be ask'd, since there appears to be so *little*, or rather *no* ground for this Doctrine, of the *Lords Supper* being a *Sacrifice*, in the holy Scriptures; how came it to pass, that it gain'd so early an Admittance into the *Christian Church*? And I *conjecture* it may have happened this. It was a common Objection made both by *Jews* and *Heathens* against the *Christian Religion*, that it cou'd not be an Institution, which had God for it's Author, since it wanted the most solemn of all Religious Services, and which was the most essential Branch of Religious Worship, viz. **SACRIFICE**. To which the Apostles, and first Teachers of the Gospel answer'd, that God was not to be worshipp'd with Men's Hands, as though he needed any Thing, seeing he giveth to all Life and Breath, and all Things: that *Sacrifice* was no more than a *positive* Institution, which might be abrogated at the Will of the Supreme Lawgiver: and withall, readily own'd, that they had no other *Sacrifice* but *ποιησεις εγγιαστιας* the *Sacrifices of Praise* and *Thanksgiving*; which those, who follow'd, Mis-interpreting, imagin'd the *Apostles* had meant the *Sacrifices of Praise*, and of the *Eucharist*.

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